VEDANTA DEEPA

Volume II

Commentary on the Vedanta Sutras

By

Bhagavad Ramanujacharya

(Comprising Chapters III & IV)



English Translation by

Vedanta Vidwan

Dr. N.S. ANANTHA RANGACHARYA

Bangalore

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English Translation by

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श्रीमत्पौण्डरीकपुरं श्रीमदाण्डवन् आश्रमः

श्रीमते गोपालदेशिकमहादेशिकाय नमें
श्रीमते श्रीनिवासमहादेशिकाय नमः
श्रीमते रङ्गनाथमहादेशिकाय नमः
श्रीमते श्रीनिवासमहादेशिकाय नमः
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श्रीमते गोपालार्यमहादेशिकाय नमः
श्रीमते निगमान्तमहादेशिकाय नमः
श्रीमते भगवते भाष्यकारायमहादेशिकाय नमः
श्रीमद्भ्यः यामुन नाथ शठकोपमहादेशिकेभ्यो नमः

श्रीमत् परमहंस परिव्राजकाचार्याणां श्री परवाकोट्टै आण्डवन्
श्री श्री गोपालदेशिक महादेशिकानां अनुग्रह श्रीमुखम्

Sri :

Srimukham

चाप शुक्ल त्रयोदशी
12-1-2006

मङ्गळाशासनम्

श्रीनिवासयतिश्रेष्टदयापात्रो गुणान्वितः ।
कौशिक अनन्तरङ्गार्यःचिरं विजयतां भुवि ।

मुदितमेवासीत् अस्माकं यत् ब्रह्मविदां वरिष्टः स्वच्छन्दं श्री अनन्तरङ्गार्यः द्विशताधिकपुस्तकप्रणेता सांप्रतं श्रीभगवद्रामानुजानुगृहीत नव ग्रन्थेषु अन्यतमस्य भगवता बादरायणेनप्रणीत ब्रह्मसूत्राणां अनति विस्तर अनति संक्षेप

व्याख्यानरूपस्य वेदान्त दीपाख्य ग्रन्थस्य आंगलभाषा विवरणरुपपुस्तकं आगामि मकरमासि प्रकाशयति इति वार्तां श्रुत्वा। श्रीअनन्तरङ्गार्यः गीर्वाण, कर्नाटक, आंगलाख्य भाषासु त्रिषु पण्डितः। इह जगति आंगल भाषा ज्ञातारः प्रायशः सर्वे । तेषां एतत् पुस्तकं अतीव उपयोगी भवति । एतत् पुस्तक पाठकानां ब्रह्मसूत्रपदान्तस्थ विशिष्टाद्वैत सिद्धान्त वैशिष्ट्यं इतरसिद्धान्तानामसङ्गतत्वं च व्यक्ती भविष्यति । एतत् ग्रन्थ कर्तृभिः कृतः पामरजनोपयोगि श्रीरामानुजसिद्धान्त प्रकाशः इयत्ता रहितः । एतेषां 'वेदान्तभूषणः' इति बिरुदं वितीर्य अयं अरोग दृढगात्रस्सन् शतायुः पुरुषो भवतु इति पूर्वाचार्यान् श्रीरङ्गदिव्यदम्पतिं च संप्रार्थ्य नारायणस्मरण पूर्वकम् शुभानि मङ्गलानि आशास्महे ।

नारायण नारायण

श्रीमत्पौण्डरीकपुरं श्रीमदाण्डवन् आश्रमः

श्रीमते गोपालदेशिकमहादेशिकाय नमः
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Sri :

Srimukham

श्री नारायण योगीन्द्र वरदार्य कृपाश्रयं
रङ्गेशपाद विनतं श्रीनिवासमुनिं भजे ॥

After paying obeisance to the poorvacharyas this ashramam takes immense pleasure in admiring the outstanding achievements of Dr. N.S. Anantha Rangachar Swamy for his greatest remarkable and without a parallel contribution to Sri Visishtadwaitha philosophy.

There are several master pieces of Dr. N.S. Anantha Rangachar Swamy the latest being the English rendering of Sri Vedanta deepa of Sri Bhagavad Ramanuja. Any book in English will be useful to the entire global community irrespective of the mother tongue of the readers.

This book on Sri Vedanta deepa has been very elegantly brought out by Sri N.S. Anantha Rangachar Swamy. It is a pleasure for any reader to go through the book. The text of Sri Vedanta deepa has been printed in bold Sanskrit letters. The meaning of each sutra has been very lucidly explained by the author in English. Sri Vedanta Deepa is an abridged version of Sri Bhasya which is held in high esteem by every Sri Vaishnava. The name Sri Bhasya was conferred by Goddess Saraswathi Devi in Kashmir as this is the only Commentary on Brahmasutras of the Sage Badarayana which gives correct and appropriate interpretation to the upanishadic texts referred to in every sutra.

For a complete understanding of Sri Bhasya, knowledge in Nyayasastra, Mimamsa sastra and also Vyakarana sastra are most essential.

For Understanding Sri Vedanta deepa the above prerequisite is not necessary and a lay person who does not have any prior knowledge of philosophy (Vedanta) can understand this work and know the import of each and every brahmasutra and there by acquire knowledge of Sri Bhasya to a considerable extent.

With the above inview Dr. N.S. Anantha Rangachar Swamy has beautifully translated each and every line of Sri Vedanta deepa in Sanskrit in to English. Clarity has been given top most priority while explaining every intricate topic.

The English translation of the Upanishads by the same author won the universal acclamation as the best and this supplements this Vedanta deepa. So a person who goes

through the English translation of Upanishads and this Vedanta Deepa thoroughly can be called as "Poorna brahma Jnani", Srotriya or brahmanishta.

The author's submission at the beginning of this work splendidly gives the doctrine of Ramanuja darsana in a nut shell.

Right from the beginning the author is remarkably nurturing Sri Ramanuja darsana by his hundreds of works in Kannada and English. Whether it is a stotra or a prabandha translated in to Kannada or English, it is a nourishment of Sri Ramanuja darsana only.

It has been a unique distinction of this Ashrama that his holiness Poundarikapuram Srimad Andavan who was an authority in every Sri Bhagavad Ramanuja's work and Sri Vedanta desika's work gave inspiration to four of the chief disciples to author Several books.

The disciples are

1. Shri A.V. Gopalachariar Swamy whose commentaries on Stotras and philosophical works like Sri Vedanta Rakshamani vimarsa and Sutranugunya Siddhi vimarsa are well known.

2. Shri Krishnathathachariar Swamy whose many works in Kannada are very popular.

3. Shri C.M. Vijayaraghavachariar Swamy whose elaborate commentaries to Srimad Rahasyatraya sara, Sri Vedanta Deepa, Stotra Ratna, Chathu Sloki etc. in kannada are very famous and kannada knowing Sri Vaishnavites got very much benefitted.

4. Now it is Dr. N.S. Anantha Rangacharya whose deep Acharya bhakthi made his holiness Poundarikapuram Srimad Andavan to shower the blessings on him which gave him impetus to compose hundreds of works for the benefit of not only Sri Vaishnavas but also others.

All the above works are monumental and will shine in this world for ever. The future generations who go through his books will acquire complete knowledge of our religion, philosophy and sampradaya and propagate the same to the further younger generations.

This ashramam has immense pleasure in conferring the title "Ramanuja Darsana Poshaka" on Dr. N.S. Anantha Rangacharya for his inimitable and yeoman contribution to Srivaishnavism and particularly to Sri Desika Sampradaya.

श्री श्रीनिवास मुनीन्द्र पदाब्ज भृङ्गः
यो द्विशताधिकाध्यात्म सूक्ति प्रणेता ।
श्री कौशिकान्वयानन्त रङ्गार्य सुधीः ।
सुपुत्रपौत्रैः चिरं विजयतां भुवि ॥

इति नारायण स्मृतिः ॥

Author's Submission

I am gland that I have been able to present this second volume of Vedantha Deepa with English Translation by the grace of the Divine. This is a companion volume to the earlier one which was published last year. In the previous volume the first two chapters of Vedanta Deepa with English translation and Summaries of Adhikaranas were presented. The remaining portion of the text is presented here along with the relevant translation and summaries.

* * * * *

The Third chapter of the Vedanta Sutras expounds the imperfections that afflict the transmigrating jivatman and enlightens one that he should get rid of those imperfections and liberate himself from the bondage of samsara by adopting the suitable spiritual means of Upasana or meditation upon the Supreme Brahman. There is no other way than gaining the grace of the lord through loving meditation upon him, for one's spiritual perfection. The glorious nature of the ever-compassionate paramatman who is devoid of even the taint of the slightest imperfection and at the same time who is a home of all perfections, is expounded in the Ubhaya linga pada i.e. the second pada of the third chapter. It is emphatically established here that there is no one more celebrated than the Supreme Paramatman who is to be attained by an aspirant through loving meditation.

In the third pada of the third chapter which is a considerably long section, the significance of Upasana or meditation upon Brahman is outlined . Differences between different kinds of meditations, the auspicious qualities that are to be combined in meditating upon the Supreme Brahman and the various factors that are to be reflected

upon in meditation are expounded in great detail in this section. This bears testimony to the Supreme importance of Upasana. Throughout this section and also elsewhere it is only loving meditation upon Supreme Brahman that is emphasized. Throughout the body the sutras there is only the exposition of the glory of Saguna Brahman who is to be reflected upon with Supreme Love.

The Fourth chapter is known as Phaladhyaya and deals with the passage of the liberated soul through the path of archiradi and the attainment of the unsurpassable infinite bliss of communion with Paramatman. The sutrakara discusses and determines three important doctrines in this chapter as follows :

1. The liberated self doesn't merge in Brahman but co-exists with him inseparably for all time to come.
2. The liberated self reveals himself in his true nature of the eight qualities such as Apahatapapmatva and others in addition to the revelation of his true nature of being consciousness.
3. The liberated self may be disembodied or embodied according to his will in the state of liberation.

The Sutrakara has, according to the scriptural statements, established that the liberated self is ever sub-servient to the lord and is gaining equality with paramatman only in respect of enjoyment of bliss of communion with Brahman and that he is not related to the functions of creating the universe and so on. It is decided according to the authority of the scriptures that the liberated soul will never return to this world any more.

* * * * *

His holiness Sri Paravakotai Andavan of Srimath

Paundarikapuram Srimath Andavan Asramam, Srirangam and His Holiness of Sri Rangapriya Maha Desikan have blessed me with their Srimukhams and benedictions and I am very grateful to them. I offer my most respectful pranamams at their holy feet.

I am glad to record the support and assistance I have received in bringing out this publication. Sri T. Parthasarathi, Dr. Vasudeva, Sri D.S. Veeraraghavan, Sri Padmanabhan, Chi Srinivasa Rangan, Chi Narasimhan and Chi Raghu have lent financial support. Chi Narasimhan has assisted me in typing the script and in the correction of proofs. Sri G.N. Rama Prasand has assisted me in preparing the press copy and in proof correction. Sri Rama printing press have executed the work of printing excellently. I pray to the Lord to bless them all with all good.

This work is devoutly offered at the holy feel of Lord Srinivasa. I hope and trust that this volume will be warmly received by all सहृदयs.

Bangalore
20-1-2006

इति सज्जनविधेयः
N. S. Anantharangacharya

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VEDANTA DEEPA

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प्रथमः पादः

तदन्तरप्रतिपत्त्यधिकरणम्

तदन्तरप्रतिपत्तौ रंहति सम्परिष्वक्तः प्रश्ननिरूपणाभ्याम् (3-1-1)

देही देहान्तरगमने देहकारणभूतैर्भूतसूक्ष्मैः संयुक्तो गच्छति, नेति संशयः । न संयुक्तो गच्छतीति पूर्वः पक्षः, देहारम्भाय तत्रतत्र भूतसूक्ष्माणां सुलभत्वात् । राद्धान्तस्तु - पञ्चाग्निविद्यायाम्, ''वेत्थ यथा पञ्चम्यामाहुतावापः पुरुषवचसो भवन्ति'' ''इति तु पञ्चम्यामाहुतावापः पुरुषवचसो भवन्ति''- इति प्रश्नप्रतिवचने आम्नायेते । देहारम्भिका आपस्त्रिवृत्करणेन भूतान्तरसंसृष्टाः द्युलोकपर्जन्यपृथिवी पुरुषरूपाग्निषु जीवेन सह प्रविष्टाः पञ्चम्यामाहुतौ योषिदग्निप्रवेशवेलायां पुरुषशब्दाभिलपनीया भवन्तीति प्रतीयते ; पुरुषाकारतां भजन्त इत्यर्थः । अतो भूतसूक्ष्मैः सम्परिष्वक्त एव गच्छतीति । सूत्रार्थस्तु - तदन्तरप्रतिपत्तौ - ''संज्ञामूर्तिक्लृप्तिः'' इत्यत्र

मूर्तिशब्देन देहः प्रस्तुतः तच्छब्देन परामृश्यते । देहान्तरप्रतिपत्तौ - रंहति सम्परिष्वक्तः - जीवो भूतसूक्ष्मैः सम्परिष्वक्तो गच्छति । कुतः ? प्रश्ननिरूपणाभ्यां पञ्चाग्निविद्यान्तर्गत प्रश्न प्रतिवचनाभ्यां तथाऽवगम्यत इत्यर्थः ॥1॥

कथमविशेषेणाप्छब्देन सर्वेषामभिधानमित्याशङ्क्याह -

The Jivatman goes out of this body enveloped with the subtle elements while going to another body as it is known thus from the questions and answers found in the context of the Panchagni Vidya. (3-1-1)

While migrating to another body does the individual self move out of the body being associated with the subtle elements that are the cause of the body or not is the doubt. The prima facie view is that he moves out without being associated with the body; because the subtle elements are easily available in all those places where the individual self goes.

The conclusion arrived at is as follows :-

In the context of the Panchagni Vidya, the question posed is – "Do you know how waters oblated in the fifth oblation become signified by the word Purusha ? (Ch.Up.5-3-3) and the reply to this question is – "Thus waters oblated in the fifth fire like this assume the name of Purusha" (Ch.Up.5-9-1). It is understood from this that waters associated with the other subtle elements according to the tripartite combination that produce the body and associated with the individual self enter into the fires of the form of celestial region – Dyuloka, Parjanya, Prithivi, Purusha and in the fifth oblation, when they enter the fire

of the form of the woman they become namable by the name of Purusha. The meaning is that they assume the form of a Purusha. Therefore the individual self moves necessarily associated with the subtle elements.

The meaning of the sutra is as follows :- तदन्तरप्रतिपत्तौ – By the term 'तत्' the body which was indicated in the sutra – 'संज्ञामूर्ति क्लृप्तिः' (V.S.2-4-17) is referred to. The meaning of 'तदन्तर प्रतिपत्तौ' is in attaining a different body. 'रंहति सम्परिष्वक्तः' – The meaning is that the Jivatman moves being associated with the subtle elements. Why ? "प्रश्न निरूपणाभ्याम्' – The meaning is that it is thus understood from the questions and answers that are found in the context of the Panchagni Vidya.

If it is objected, 'how it can be held that the term 'waters' signify all elements when it is mentioned without any attribute ?', the answer is given in the next sutra.

त्र्यात्मकत्वात्तु भूयस्त्वात् (3-1-2)

तुशब्दश्शङ्कानिवृत्त्यर्थः । अपां त्रिवृत्करणेन त्र्यात्मकत्वादाप इति भूतान्तरसंसृष्टा आपोऽभिधीयन्ते । अपां भूयस्त्वात् आधिक्यात् अप्छब्देनाभिधानम् ॥2॥

But the association of all subtle elements with jiva happens on account of the fact that waters consist of the three elements. It is called as waters because of the predominance of water. (3-1-2)

The term 'But' refutes the objection. Waters are of the nature of having the three elements on account of the

tripartite combination and they are called Waters on account of the predominance of the element of water. It is called water because water is predominant in the combination.

प्राणगतेश्च (3-1-3)

इतश्च भूतसूक्ष्मैस्संयुक्तो याति । "तमुत्क्रामन्तं प्राणोऽनूत्क्रामति प्राणमनूत्क्रामन्तं सर्वे प्राणा अनूत्क्रामन्ति" इति प्राणानाम् इन्द्रियाणां जीवेन सह गमनश्रुतेः इन्द्रियाणां देहाश्रयत्वेन देहोऽपि भूतसूक्ष्मरूपेण गच्छतीति गम्यते । स्मर्यते च, "मनष्षष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति" इत्यादिना॥3॥

On account of the movement of the sense organs along with the Jivatman, the Jivatman transmigrates from one body to another body being associated with the subtle elements. (3-1-3)

On account of this reason also the Jivatman moves out of the body associated with the subtle elements. It is known from the scriptures that the sense organs move along with the individual self as evidenced in the text – "When the Jivatman departs prana departs and follows him. All the sense organs depart and follow the departing prana" (Br.Up.4-4-2). As the sense organs have the body as their support or substrate, the body also should be understood to move with the Jivatman in the subtle form. The Smruti also declares this as – "The Jivatman draws to itself the sense organs with the mind for the sixth that are stationed in the body" (Gita 15-7).

अग्न्यादिगतिश्रुतेरिति चेन्न भाक्तत्वात् (3-1-4)

"यत्रास्य पुरुषस्य मृतस्याग्निं वागप्येति वातं

प्राणश्चक्षुरादित्यम्" इति मरणवेलायां वागादीनामग्न्यादिष्वप्यय श्रुतेर्जीवेन सह गमनश्रुतिरन्यथा नेयेति चेत्; तन्न ; भाक्तत्वात् तत्र वागादिशब्दानाम् वागाद्यभिमानिदेवतावाचित्वात्। तत्र वागादीनाम् "ओषधीर्लोमानि वनस्पतीन् केशाः" इत्यनपिय द्भिर्लोमादिभिस्सहपाठात् ॥4॥

If it is said that this is not so, on account of the scriptural statement declaring the movements of the sense organs into Agni and others, we say it is not so, because of the fact that such a movement is of a secondary nature and nor primary. (3-1-4)

If it is argued that the scriptural statement declaring the movement of the sense organs and others along with the jiva should be explained in some other way on account of the scriptural statement declaring that the sense organs such as speech and others merge in fire and others according to the scriptural statement, "When the organ of speech of the dead man is merged in fire, the prana merges in air, the eye in the Sun" (Br.Up.3-2-13), we reply it is not so; Because that statement is to be taken in a secondary sense. The term speech and others are signifying the deities presiding over speech and others. Speech and others are mentioned along with those that do not merge such as, "The hair on the body into herbs, the hair on the head into the trees" (Br.Up.3-2-13). Therefore, the sense organs and others move along with Jivatman being supported by the subtle elements.

प्रथमेऽश्रवणादिति चेन्न ता एव ह्युपपत्तेः (3-1-5)

प्रथमे-द्युलोकाग्निहोमे अपामश्रवणात् आपो भूतान्तरसंसृष्टा गच्छन्तीति वक्तुं न शक्यते ; तत्र हि "तस्मिन्नेतस्मिन्नग्नौ देवाः

श्रद्धां जुह्वति'' इति श्रद्धैव होम्यत्वेन श्रूयत इति चेत्-न। ताः - आप एव हि श्रद्धाशब्देनोच्यन्ते, प्रतिवचनस्य प्रश्नानुगुण्योपपत्तेः। ''वेत्थ यथा पञ्चम्यामाहुतावापः पुरुषवचसो भवन्ति'' इत्यपां पुरुषवचस्त्वप्रकारे पृष्टे स एव हि प्रतिवक्तव्यः। अतः श्रद्धाशब्देन ता आप एवोच्यन्ते। ''श्रद्धा वा आपः'' इति हि श्रूयते ॥5॥

If it is said that the Jivatman does not move out of the body associated with the subtle elements on account of non-mention of waters in the first oblation that happens in the fire of Dyuloka, we say it is not so; because the waters themselves are mentioned by the term 'Shradhha'. Only when taken thus the question and answers become compatible. (3-1-5)

As waters are not mentioned in the first oblation i.e., the oblation into the fire of Dyuloka, it is not possible to say that waters move being associated with the other subtle elements because, "In that fire of this nature the gods oblate faith" (Ch.Up.5-4-2), Shradhha or faith alone is known as being oblated. If it is said so, it is not so; because those waters alone are called by the term 'Shradhha' or faith, on account of the compatibility of the reply being in accordance with the question. The question was about the mode of waters being called by the name 'Purusha' as mentioned in the question, "Do you know how waters oblated in the fifth oblation become signified by the term Purusha ?" (Ch.Up.5-3-3). So the answer should be given to that alone. Therefore, those waters are verily mentioned by the term 'Shradhha'. The scripture also describes

'Shradhha' as water in the statement "Shradhha indeed is water" (Tait.Samh.1-6-8-1).

अश्रुतत्वादिति चेन्नेष्टादिकारिणां प्रतीतेः (3-1-6)

''आपः पुरुषवचसो भवन्ति'', ''श्रद्धां जुह्वति'' इति द्युलोकादिष्वाप एव हि गच्छन्तीति श्रूयते ; न तत्परिष्वक्तो जीवः। अतः प्रश्नप्रतिवचनयोर्जीवस्याश्रुतत्वात् तत्संयुक्तो जीवो गच्छतीति न शक्यते वक्तुमिति चेत्-तन्न; इष्टादिकारिणां प्रतीतेः - उत्तरत्र, ''अथ य इमे ग्रामे इष्टापूर्ते दत्तमित्युपासते ते धूममभिसंभवन्ति'' इत्यादौ इष्टादिकारिणां जीवानां द्युलोकादिगमनपुनरावृत्तिप्रकारवचने द्युलोकाग्निसंबन्धस्याप्छब्दवाच्यस्य सोममापन्नस्य प्रत्यभिज्ञानादत्र आप इति तत्संयुक्तो जीव एवोच्यते ॥6॥

''आकाशाच्चन्द्रमसमेष सोमो राजा तत् देवानामन्नम्। तं देवा भक्षयन्ति'' इति धूमादिना गतस्य देवैर्भक्ष्यमाणत्वश्रवणात्, जीवस्यानदनीयत्वाच्च न जीवस्तत्रोक्त इत्याशङ्क्याह -

If it is said that the Jivatman does not move out being associated with waters as it is not stated so in the scriptures, we say it is not so; because it is being understood like that in respect of those who perform sacrifices and others. (3-1-6)

It is declared by the scriptures that waters alone move to the Dyuloka and others, as the scriptural texts speak of water alone in statements like, "Waters become signified by Purusha" (Ch.Up.5-3-3), "Gods oblate faith in the fire of Dyuloka" (Ch.Up.5-4-2). So, the Jivatman associated

with them does not move at all. Therefore, as the Jivatman is not mentioned in the question or in the answer, it is not possible to say that the Jivatman moves being associated with water. If it is argued thus, we say it is not so; On account of those who perform sacrifices being understood. For, further on in the same chapter it is said, "Now those who live in villages as householders and perform sacrifices, humanitarian deeds such as building water tanks etc., and give charities and others, they go to the deity of smoke" (Ch.Up.5-10-3). In these statements and other statements the attainment of Dyuloka and others by those who perform sacrifices and others and the mode of their return to this world from there is known. It is also recognised that they would become of the essence of the moon that is mentioned by the term water associated with the fire of the heavenly world or Dyuloka and therefore, here by the term 'waters', the Jivatman alone associated with waters is signified.

If it is objected that as it is mentioned in the scriptures that the one who would go through the path of the smoke would be eaten up by the gods and as the Jiva is not eatable, the Jiva is not mentioned in the scriptural statement viz.,"From Akaasha they go to the world of moon. This is the King Soma of the gods and that is the food of gods and him the gods eat " (Ch.Up.5-10-4), the reply is given in the next sutra.

भाक्तं वाऽनात्मवित्त्वात् तथा हि दर्शयति (3-1-7)

वाशब्दश्शङ्काव्यावृत्त्यर्थः । ''तं देवा भक्षयन्ति'' इति भक्ष्यत्ववचनं भाक्तम्-केवलेष्टादिकारिणामनात्मवित्त्वात् देवोपकरणत्वाभिप्रायम् । अनात्मविदः केवलेन्द्रादि देवयाजिनो

हि देवान् प्राप्य तदुपकरणं भवन्ति । तथा हि दर्शयति श्रुतिः, ''यथा पशुरेवं स देवानाम्'' इति । अतो भूतसूक्ष्मैस्सम्परिष्वक्तो जीवो रंहति ॥7॥

But the statement that he becomes the food of the gods is metaphorical because of their not knowing the self. The scripture declares thus. (3-1-7)

The term 'Vaa' terminates the doubt. The statement of their being food as in the scripture, "The gods eat them up" (Ch.Up.5-10-4) is metaphorical. Those people who perform mere sacrifices and others and who do not know the self become a mere means of enjoyment for the gods. That is the meaning of that statement. Those who do not know the self worship with their sacrifices mere gods such as Indra and others, attain the gods and become means of enjoyment for the gods. The scripture declares, "He is like a beast for the gods" (Br.Up.1-4-10). Therefore the jivatman moves being necessarily enveloped by the subtle elements.

इति तदन्तरप्रतिपत्त्यधिकरणम्

कृतात्ययाधिकरणम्

कृतात्ययेऽनुशयवान् दृष्टस्मृतिभ्यां यथेतमनेवं च (3-1-8)

धूमादिना गतो निवर्तमानो जीवः सानुशयो निवर्तते, उत नेति संशयः । नेति पूर्वः पक्षः । अनुशयो हि भुक्तशिष्टं कर्म । ''यावत्सम्पातमुषित्वा'', ''प्राप्यान्तं कर्मणः''इत्यादिश्रुतिभ्यः

कृत्स्नस्य कर्मणोऽनुभूततताप्रतीतेः नानुशयवान्निवर्तते । राद्धान्तस्तु - "तद्य इह रमणीयचरणाः, अभ्याशो ह यत्ते रमणीयां योनिमापद्येरन् ब्राह्मणयोनिं क्षत्रिययोनिं वैश्ययोनिं वा । अथ य इह कपूयचरणाः अभ्याशो ह यत्ते कपूयां योनिमापद्येरन् श्वयोनिं वा सूकरयोनिं वा चण्डालयोनिं वा" इति रमणीयचरणा ब्राह्मणादियोनिं, कपूयचरणाः कुत्सितकर्माणः श्वसूकरादियोनिं प्रतिपद्यन्त इति श्रुतेः, "प्राप्यान्तं कर्मणः" इत्यादिश्रुतिः फलप्रदानप्रवृत्तकर्मविषयेति सानुशयो निवर्तते । सूत्रार्थस्तु- कृतात्यये-कृतस्य पूर्वकर्मणोऽत्यये, अनुशयः भुक्तशिष्टंकर्मतद्वान्निवर्तते; कुतः ? दृष्टस्मृतिभ्याम् - श्रुतिस्मृतिभ्यामवगम्यते; "तद्य इह रमणीयचरणाः" इत्यादिः श्रुतिः, 'ततः परिवृत्तौ कर्मफलशेषेण जातिं रूपम्" इत्यादिका स्मृतिः । यथेतमनेवं च - आरोहणप्रकारेण प्रकारान्तरेण च निवर्तन्ते । चन्द्रमसः स्थानादाकाशमित्यारोहणक्रमेणावरोहन्ति, वायुधूमाभ्रादिना प्रकारान्तरेण च ।।8।।

After the termination of the karma done before by experience the jivatman returns to this world with the residual karma that remains after experience. It is decided so according to the sruti and smruti. He returns by the path through which he went before and also through a different path. (3-1-8)

The doubt here is whether the jivatman who went through the path of smoke to the moon and while returning returns with residual karma or not ? The prima facie view is that he does not return with residual karma. 'अनुशय' - means part of the karma which remains over and above the part that has been enjoyed. From the scriptures such as, "Dwelling there till the karma lasts" (Ch.Up.5-10-5), "Having attained the fruit of his karma" (Br.Up.4-4-6), it is understood that he undergoes the experience of the entirety of karma and so when he descends, he will not be having any residual karma.

The conclusion arrived at is as follows:-

The scripture ordaining that the jivatman would return after obtaining the end of the karma signifies the particular karma that tended to yield the results at that time. According to the scriptural statement, "Among the souls that have returned, the jivatmans whose conduct has been good here will shortly obtain birth such as a Brahmana, a Kshatriya or a Vysya. But those whose conduct is evil will be born in evil births such as the birth of a dog, a pig or the birth of a chandaala" (Ch.Up.5-10-7). It is ordained by the sruti that those whose karma is good obtain a good birth such as Brahmanas or the like, while those whose karma is bad are born as low creatures like dogs, pigs and others. Therefore it is made out from this that those that descend from the soma loka are necessarily associated with residual karma.

The meaning of the sutra is as follows:-

'कृतात्यये' - means at the end of the karmas done earlier. 'अनुशयः' - karma that remains over and above what has been experienced. The jivatman descends with residual karma. How is this known ? From the srutis and smrutis, "Those who are good in conduct.." etc. (Ch.Up.5-10-7), "Afterwards when a man returns, by virtue of a reminder

of his karma, birth in a good family, beauty of form and others" (Apasthambha 2-1, 2-3). "यथेतं अनेवंच" – By the path by which he ascended or through a different path. They descend by the same route in a reverse order such as from the moon to the akasha or they descend by a different route such as through vayu, dhooma, abhra and others.

चरणादिति चेन्न तदुपलक्षणार्थेति कार्ष्णाजिनिः (3-1-9)

"रमणीयचरणाः" इति रमणीयाचारस्य स्मृतिविहितस्य ब्राह्मण्यादिप्राप्तिसाधनत्वश्रवणात् न सकर्मा प्रत्यवरोहतीति चेत्-तन्न-चरणश्रुतिः कर्मोपलक्षणार्थेति कार्ष्णाजिनिराचार्यो मन्यते; पुण्यस्यैव कर्मणः सुखप्राप्तिसाधनत्वात् ॥9॥

If it is argued that Punya and Paapa are not mentioned here on account of the fact that birth and others are due to conduct or 'charana', we say it is not so; since 'charana' indicates those punyas and papas. Thus opines Kaarshnaajini. (3-1-9)

As it is heard in the scriptures that good conduct that is prescribed in the smruthis happens to be the means of attainment of birth in the classes of Brahmins and others as evidenced in the phrase, "Those whose 'charana' or conduct is good" (Ch.Up.5-10-7), the one who descends from the Somaloka does not have residual karma. If it is argued thus, we say it is not so; on account of the fact that the acharya Kaarshnaajini thinks that the term 'charana' verily indicates karma of the form of Punya and Paapa. It is so because of the fact that Punya karma alone is the

means for attainment of happiness.

आनर्थक्यमिति चेन्न तदपेक्षत्वात् (3-1-10)

स्मृतिविहितस्याचारस्याकिञ्चित्करत्वेनानर्थक्यं प्रसज्यत इति चेत्-न, तदपेक्षत्वात् - आचारापेक्षत्वात् सुखसाधनभूतपुण्यकर्मणः । "सन्ध्याहीनोऽशुचिर्नित्यमनर्हः सर्वकर्मसु" इति सर्वं हि पुण्यकर्म आचारापेक्षमेवेति कार्ष्णाजिनेर्मतम् ॥10॥

If it is argued that 'aachaara' or conduct would become purposeless, in that case, we say it is not so; because of the fact that Punya karma has dependence on that (aachaara). (3-1-10)

If it is contended that 'aachaara' or conduct ordained by the smruthis would be of little avail, as it would serve no purpose, we say it is not so; because, Punya karma depends on 'aachaara'. For the Punyakarma that are means to happiness and others, there is necessity of 'aachaara' or good conduct, "A man who does not observe Sandhyavandana is not pure and so unfit for all religious work" (Mun.2-103). Thus all Punyakarmas necessarily require the performance of 'aachaara'. This is the view of Kaarshnaajini.

सुकृतदुष्कृते एवेति तु बादरिः (3-1-11)

तुशब्दः पूर्वमतव्यावृत्त्यर्थः । "रमणीयचरणाः कपूयचरणाः" इति चरणशब्देन सुकृतदुष्कृते एव कर्मणी प्रतिपाद्येते ; "पुण्यं कर्माचरति", इति चरतेः कर्मणि प्रसिद्धेः न लक्षणा न्याय्येति बादरिर्मन्यते । इदमेव सूत्रकाराभिप्रेतम्,

तुशब्देन पूर्वमताद्व्यावृत्तेः। सुकृततदुष्कृते एवेति व्यावर्तनात्। "आनर्थक्यमिति चेन्न तदपेक्षत्वात्" इति तु स्वीकृतम् ॥11॥

But it is the view of Baadari that the term 'charana' signifies verily the Punya and Paapa alone. (3-1-11)

The term 'but' is meant to terminate the earlier view. By the term 'charana' in the statement "Those whose works are good, those whose works are bad" (Ch.Up.5-10-7) the karmas that are good or bad are verily signified. The meaning of the verb 'aacharati' in the statement "Punyam karmaacharati" is very well established in the primary sense in the performance of karma alone. When the primary meaning is possible it is not reasonable to adapt the secondary meaning. Thus opines Baadari. This view alone is the view that is acceptable to the sutrakaara because the earlier view-points have been set aside by the word 'tu' or But. The earlier view is turned down by the term, "Only good karma and bad karma". But 'aachaara' or conduct is accepted as expounded in the earlier sutra (V.S.3-1-10) mentioning that 'aachaara' was required for performance of Punya or Paapa and so 'aachaara' would not be purposeless.

इति कृतात्ययाधिकरणम्

अनिष्टादिकार्यधिकरणम्

अनिष्टादिकारिणामपि च श्रुतम् (3-1-12)

विहिताकरण प्रतिषिद्धसेवारताः पापकर्माणोऽपि धूमादिना चन्द्रमसं गत्वा निवर्तन्ते, उत नेति संशयः। गत्वैव निवर्तन्त इति

पूर्वः पक्षः, "येवै के चास्माल्लोकात् प्रयन्ति चन्द्रमसमेव ते सर्वे गच्छन्ति" इति सर्वेषामविशेषेण चन्द्रगमनश्रुतेः। राद्धान्तस्तु - "अथ य इमे ग्रामे इष्टापूर्ते दत्तमित्युपासते, ते धूममभिसंभवन्ति" इति धूमादिना चन्द्रगमनस्य पुण्यकर्मफलत्वश्रवणात् तद्रहिताः पापकर्माणो न गच्छन्ति - इति। "ये वै के च" इति वचनं सर्वेषां पुण्यकर्मणां चन्द्रगमनविषयम्। सूत्रार्थस्तु - अनिष्टादिकारिणामपि च श्रुतम् - अनिष्टादिकारिणामपि - इष्टापूर्तादि अकुर्वतां पापिनामपि चन्द्रगमनमस्ति, "ये वै के चास्माल्लोकात् प्रयन्ति" इति यतोऽविशेषेण श्रुतम् ॥12॥

एवं तर्हि सुकृतदुष्कृतकारिणोरविशिष्टगतिः स्यात्। नेत्याह-

The ascent to the Chandraloka or the world of the moon is declared by scripture even in respect of those who do not perform sacrifices. (3-1-12)

The doubt raised here is whether those who do not perform what is ordained but indulge in prohibited deeds, that means – those who are sinners, also go through the path of the smoke (Dhoomaadi) and attaining the moon later descend or not ? The prima facie view is that they return to this world after necessarily reaching the moon, on account of the scripture which contains a statement that all people go to the moon without any difference, as evidenced in, "All who depart from this world go to the moon alone" (Kau. Up. 1-2).

The conclusion that is arrived at is as follows:-The scriptural statement, that all who depart from this world go to the moon signifies that all those who perform Punya karmas attain the moon. It is known from the srutis that,

the movement through the path of the Dhooma is the result of performance of Punya karmas and so the sinners who do not perform Punya karmas do not go by that path, as evidenced in the scriptural statement, "Now those who live in villages as house holders and perform sacrifices, humanitarian deeds and give 'daana' or charity go to the deity of smoke" (Ch.Up.5-10-3).

The meaning of the sutra is – 'अनिष्टादि कारिणामपि' – means even for those sinners who do not perform sacrifices, humanitarian deeds and 'दान' – there is the attainment of moon as it is known from the scriptures, "Those who depart from this world they all go to the moon" (Kau.Up.1-2).

If it is so, then those who perform good works and those who perform evil deeds will equally go to the moon as known from the sruti. The next sutra negates this.

संयमने त्वनुभूयेतरेषामारोहावरोहौ तद्गतिदर्शनात्
(3-1-13)

तुशब्दः शंकां व्यावर्तयति । इतरेषाम् - अनिष्टादिकारिणां चन्द्रारोहावरोहौ संयमने-यमशासने यातनामनुभूयैव । कुतः ? तद्गतिदर्शनात् - पापिनां यमसदनगतिदर्शनात्, ''वैवस्वतं सङ्गमनं जनानाम्'' इत्यादौ ॥12॥

But, for others there is ascent to Chandra loka and descent from Chandra loka only after experiencing punishment in 'Samyamana' Such a course is declared in the sruti. (3-1-13)

The term 'But' terminates the doubt. For those who do not perform sacrifices and others, there is ascent to the moon and descent from the moon after experiencing punishment in 'Samyamana', i.e., the command of Yama or the god of death in the kingdom of Yama. If it is asked how it is possible so, the answer is that it is known thus from the sruti that points out the attainment of the kingdom of Yama for sinners, "The son of Vivasvaan, the gathering place of men" (Rv.Sam.10-14-1).

स्मरन्ति च (3-1-14)

''सर्वे चैते वशं यान्ति यमस्य भगवन् किल'' इति पराशरादयः स्मरन्ति च ॥14॥

The smruthi text also declares so. (3-1-14)

"O respected one, all these people come under the sway of Yama" (Vishnu.Pu,3-7-5). (Say Parashara and others)

अपि सप्त (3-1-15)

पापकर्मणां गन्तव्यत्वेन सप्तापि रौरवादिनरकान् स्मरन्ति ॥15॥

ननु सप्तसु लोकेषु गच्छतां कथं यमसदनप्राप्तिः । तत्राह -

Moreover, seven worlds are mentioned in the smruthi, to which the sinners go. (3-1-15)

In the smruthi texts, seven hells called 'Rourava' are mentioned to which evil doers go.

If it is asked how there is the attainment of the abode of Yama for those who go to the seven worlds mentioned above, the sutrakaara says in the next sutra -

तत्रापि तद्व्यापारादविरोधः (3-1-16)

तेष्वपि सप्तसु रौरवादिलोकेषु यमव्यापारात् - यमाज्ञयैव गमनात् अविरोधः । अतोऽनिष्टादि कारिणामपि यमलोकं प्राप्य यातनाश्चानुभूय पश्चात् चन्द्रारोहावरोहौ भवतः। ॥16॥

इति प्राप्त उच्यते -

There is no contradiction on account of the activity of Yama even there. (3-1-16)

Even in those seven worlds such as 'Rourava' and others, as there is the activity of Yama, there is no contradiction. It is on account of the command of Yama that they reach those worlds.

Therefore even those who do not perform sacrifices and so on there will be ascent to the moon and descent from the moon after having gone to the world of Yama and there having undergone punishment.

If this conclusion is drawn, the next sutra dismisses that.

विद्याकर्मणोरिति तु प्रकृतत्वात् (3-1-17)

तुशब्दः पक्षव्यावृत्त्यर्थः । न च पापकर्मणामर्चिरादिना ब्रह्मगमनं धूमादिना चन्द्रगमनं च संभवति, तयोर्विद्याकर्मणोः फलत्वात् । कथमिदमवगम्यते तत्फलत्वम् ? इति प्रकृतत्वात् - इत्थं प्रकृतत्वात् । विद्याकर्मणी हि प्रकृत्य तत्फलत्वेन गतिद्वयं प्रतिपाद्यते, "तद्य इत्थं विदुर्ये चेमेऽरण्ये श्रद्धा तप इत्युपासते तेऽर्चिषमभिसंभवन्ति" इति, "अथ य इमे ग्रामे

इष्टापूर्ते दत्तमित्युपासते, ते धूममभिसंभवन्ति" इति च । पापिनां विद्यारहितत्वेन ब्रह्मगमनाभाववत् पुण्यकर्मरहितत्वेन चन्द्रगमनमपि न संभवतीत्यर्थः ॥17॥

'पञ्चम्यामाहुतावापः पुरुषवचसो भवन्ति' इति पञ्चमाहुत्या देहारम्भश्रवणात् तस्याश्चन्द्रगमनपूर्वकत्वेन पापिनामपि देहारम्भाय चन्द्रगमनमवश्यम्भावीत्याशङ्क्याह -

But, it is declared that 'Archiraadi' and 'Dhoomaadi' are the results of meditation or 'Vidya' and 'Karma' or sacrificial deeds, because it is thus expounded in the context. Therefore those who do not perform sacrificial deeds and so on, do not ascend to the moon. 3-1-17

The term 'But' sets aside the view mentioned above. For those who commit evil deeds, attainment of Brahman through 'Archiraadi' or attainment of the world of moon through 'Dhoomaadi' does not happen because they are the results of 'Vidya' and 'Karma'. If it is asked how they are known as the results of Vidya and Karma, we say that it is thus known from the context. The two paths are expounded as the fruit of Vidya and Karma that are the leading topics in that context, "Those who know thus and those who live in the forest meditating upon Brahman with faith and austerities attain the path of Agni or Archis" (Ch.Up.5-10-1), "Those who live in villages as house holders and perform sacrifices, humanitarian deeds and give charity and so on, attain the path of Dhoomaadi" (Ch.Up.5-10-3). For sinners, as there is non-attainment of Brahman on account of the absence of meditation, even the attainment of the moon does not happen as they are bereft of Punya karmas.

As it is known from the text, "In the fifth oblation waters come to be called as Purusha" (Ch.Up.5-9-1) even for evil doers it is only through going to the moon that embodiment would be possible, it is to be necessarily admitted that going to the moon applies to evil doers also. If it is argued like this, the next sutra answers to this objection.

न तृतीये तथोपलब्धेः (3-1-18)

केवलपापकर्माणः तृतीयस्थानम् । न तृतीये स्थाने देहारम्भाय पञ्चमाहुत्यपेक्षाऽस्ति; तथोपलब्धेः - 'वेत्थ यथा केनासौ लोको न सम्पूर्यते' इति द्युलोकस्याप्राप्ता क इति प्रश्नस्य प्रतिवचने, "अथैतयोः पथोर्न कतरेण चन तानीमानि क्षुद्राण्यसकृदावर्तीनि भूतानि भवन्ति जायस्व म्रियस्वेत्येतत्तृतीयं स्थानम् ; तेनासौ लोको न संपूर्यते" इति तृतीयस्य स्थानस्य द्युलोकाप्राप्तिश्रवणात् तस्य देहारम्भे पञ्चमाहुत्यनपेक्षत्वं ह्युपलभ्यते ॥18॥

There is no requirement for the fifth oblation in the case of the third place, as it is thus known from the sruti. 3-1-18

Mere evil doers form the third place. There is no requirement of the fifth oblation for origination of a body in respect of the third place. It is thus known from the srutis. For the question, "Who is it, who does not attain the Dyuloka" implied in the statement 'Do you know why that world never becomes full ?" (Ch.Up.5-3-3), the answer given is, "On the other hand, those small creatures who do not go through either of these two ways are continuously

returning, of whom it can be said by the words 'Be born and die', this is the third place. Therefore the other world does not become filled up" (Ch.Up.5-10-8). It is thus heard from the sruti that there is non-attainment of Dyuloka for the third place. So there is non-requirement of the fifth oblation in respect of the third place.

स्मर्यतेऽपि च लोके (3-1-19)

पुण्यकर्मणामपि केषाञ्चिद् द्रौपद्यादीनां देहारम्भे पञ्चमाहुत्यनपेक्षत्वं शिष्टलोकेऽपि च स्मर्यते ॥19॥

It is moreover recorded thus in the world. (3-1-19)

Moreover the sruti states that in the formation of bodies of some meritorious persons like Draupadi and others, there was no dependence upon the fifth oblation.

दर्शनाच्च (3-1-20)

श्रुतावपि दृश्यते केषाञ्चिद्देहारम्भे पञ्चमाहुत्यनपेक्षत्वम् - 'तेषां खल्वेषां भूतानां त्रीण्येव बीजानि भवन्त्याण्डजं जीवजमुद्भिज्जम्' इति स्वेदजोद्भिज्जयोर्देहारम्भे पञ्चमाहुत्यनपेक्षत्वम् ॥20॥

'आण्डजं जीवजमुद्भिज्जम्' इत्यत्र स्वेदजस्य ग्रहणं न दृश्यत इत्याशङ्क्याह -

As it is thus perceived in the sruti also there may be the formation of body independent of the fifth oblation. (3-1-20)

Even in the sruti it is known that in the origination of the body of some people there is no need of the fifth oblation as evidenced in the text, "There are only three origins for all beings other than 'Sath'. They are born of eggs, born of creatures or born of seeds."(Ch.Up.6-3-1). In respect of those that are born of sweat and from the seeds there is no need of the fifth oblation.

In the text quoted there is only reference to those that are born of eggs, those that are born of living beings and those that are born of seeds and there is no reference to the creatures born of sweat. To this doubt the next sutra answers.

तृतीयशब्दावरोधः संशोकजस्य (3-1-21)

''आण्डजं जीवजमुद्भिज्जम्'' इत्यत्र तृतीयेनोद्भिज्जशब्देन संशोकजस्य - स्वेदजस्य अवरोधः - संग्रह इत्यर्थः । अतः केवलपापकर्मणां चन्द्रारोहावरोहौ न संभवतः ॥21॥

The third term viz. 'Udbhijja' are born of seeds includes that which is born of sweat. (3-1-21)

Among the three kinds of origin viz. those that are born of eggs, those that are born of living beings and those that are born of seeds, the third i.e., 'Udbhijja' includes that which is born of sweat. On account of all this there is no possibility of an ascent to the moon and descent from the moon in respect of mere evil doers.

तत्स्वाभाव्यापत्त्यधिकरणम्

तत्स्वाभाव्यापत्तिरुपपत्तेः (3-1-22)

धूमादिना चन्द्रमसं प्राप्तस्य प्रत्यवरोहप्रकार आम्नायते, ''यथेतमाकाशमाकाशाद्वायुं वायुर्भूत्वा धूमो भवति धूमो भूत्वाऽभ्रं भवति अभ्रं भूत्वा मेघो भवति मेघो भूत्वा प्रवर्षति'' इति अत्राकाशादिभावः किं देवमनुष्यादिभाववत् आकाशादिशरीरत्वम्, उत तत्सादृश्यापत्तिरिति संशयः । आकाशादिशरीरत्वमिति पूर्वः पक्षः, श्रद्धावस्थस्य सोमराजभाववत् । तत्र हि तच्छरीरत्वमेवोच्यते । राद्धान्तस्तु- आकाशादिप्राप्तौ सुखदुःखानुभवाभावात् तत्सादृश्यापत्तिरेव । सुखदुःखानुभवाय हि सोमादिशरीरत्वम् । सूत्रार्थस्तु- तत्स्वाभाव्यापत्तिः आकाशादिसादृश्यापत्तिः, उपपत्तेः - सुखदुःखानुभवाभावोपपत्तेः ॥22॥

इति तत्स्वाभाव्यापत्त्यधिकरणम्

When the jivatmas descend from the moon they attain similarity of being with ether and others; because that is reasonable. (3-1-22)

The mode of descent of one from the world of the moon that was attained by him through the path of the smoke or 'Dhoomadi', is ordained in the sruti as follows: "They return again that way as they came up to Akasha. From Akasha they go to Vayu and then become Dhooma. And from Dhooma they become Abhra. Having become the Abhra, they become the cloud and fall upon the earth in the form of rain" (Ch.Up.5-10-5, 6). The doubt that arises here is whether the souls assume the form of Akasha and others just like the bodies of gods, humans and others or whether they enter into similarity of being with those.

The prima facie view is – they attain truly bodies like Akasha and others just like the soul in the state of 'Shraddha' becomes the moon. There the body alone is evidently mentioned.

The conclusion on the other hand is that the souls attain the state of similarity with Akasha and others as there is the absence of the experiences of pleasure and pain in attaining the form of Akasha and others. It is for the purpose of experience of happiness and sorrow that there is attainment of bodies like Soma and others.

The meaning of the sutra is – The souls that descend from the moon attain the state of similarity with Akasha and others. *'Upapatthehe'* – on account of the reason of the absence of the experience of 'Sukha' and 'Dukha'.

नातिचिराधिकरणम्

नातिचिरेण विशेषात् (3-1-23)

आकाशवायुधूमाभ्रमेघवर्षप्राप्तौ किं तत्रतत्र नातिचिरं तिष्ठति, उतानियम इति संशयः । अनियम इति पूर्वः पक्षः, नातिचिरेणेति विशेषवचनाभावात् । राद्धान्तस्तु – उत्तरत्र व्रीह्यादिभावे, "अतो वै खलु दुर्निष्प्रपतरम्" इति विशिष्य चिरेण गमनवचनं ततः प्राचीनेष्वचिरगमनं द्योतयतीत्याकाशादि यावद्व्रीह्यादिभावप्राप्ति नातिचिरं तिष्ठति – इति । सूत्रमपि व्याख्यातम् ॥23॥

The jivatman descending from the moon will not stay very long in ether and others on account of

the special statement that passing out of the grain or the like would be very difficult. (3-1-23)

While descending from the moon through ether, air, smoke, Abhra, cloud, rain and so on, does the jivatman stay there not very long ? Or, is there no rule defining the time ? This is the doubt.

The prima facie view is that there is no rule to define the time; because, there is no particular statement that he does not stay long there.

The conclusion is as follows:- Later on when the soul assumes the form of rice and others, there is a statement that passing out of that stage there will be long delay as known from the text, "It is certainly very difficult and takes a long time to come out of the position of seeds" (Ch.Up.5-10-6). Therefore it points out that passing out of the earlier stages there will be no delay as a special mention is made that there will be a long delay in respect of rice, grain and the like. So the descending soul does not stay very long in ether and others uptill he attains the state of rice, corn and others. The sutra also stands explained by this.

इति नातिचिराधिकरणम्

अन्याधिष्ठिताधिकरणम्

अन्याधिष्ठिते पूर्ववदभिलापात् (3-1-24)

अवरोहन्तो जीवा व्रीह्यादिभावेन जायन्त इति श्रूयते, "मेघो भूत्वा प्रवर्षति । त इह व्रीहियवा ओषधिवनस्पतयस्तिलमाषा इति जायन्ते" इति। ते किं व्रीह्यादिशरीरा जायन्ते, उतान्यैः क्षेत्रज्ञैर्व्रीह्यादिशरीरैरधिष्ठितान् व्रीह्यादीन् आश्लिष्यन्तीति

संशयः। ''जायन्ते'' इति वचनाद् व्रीह्यादिशरीर (रे) भोक्तारो जायन्त एवेति पूर्वः पक्षः। राद्धान्तस्तु - व्रीह्यादिजन्महेतुभूत कर्मविशेषाश्रवणात् व्रीह्यादिसंश्लेषमात्रमेव । ''जायन्ते'' इति जन्मवचनमौपचारिकम् । ब्राह्मणादिशरीरभावे हि 'रमणीयचरणाः ...- कपूयचरणाः' इति जन्महेतुभूत पुण्यपापरूपं कर्म श्रूयते । सूत्रार्थस्तु - अन्याधिष्ठिते - अन्यक्षेत्रज्ञाधिष्ठिते व्रीह्यादौ संश्लेषमात्रम् । कुतः ? पूर्ववदभिलापात् - आकाशादिभाववत् केवलव्रीह्यादि भावाभिलापात्; जन्महेतुभूत कर्मानभिलापादित्यर्थः ॥24॥

The descending soul assumes mere contact with rice, corn and others that are animated by other souls; because the statement is as in the previous cases of ether and others. (3-1-24)

The scripture declares that the souls descending from the moon are born as rice, corn and others as evidenced in the text, "Becoming the cloud, falls upon the earth in the form of the rain and those jivatmans are born as rice, corn, plants, trees, sesamum and beans" (Ch.Up.5-10-6). The doubt here is – are they themselves born with those plants and others as their bodies, or do they cling to plants and others animated by other souls that have plants and others as bodies.

The prima facie view is that they are born having plants and others as their bodies as mentioned in the scripture expressedly as, "They are born". The conclusion on the other hand is this – there is only mere contact with rice, corn and others that are the bodies of other souls as

there is no mention of any particular karmas that are the causes of getting birth as rice, corn and others. The statement of origination such as 'they are born' is secondary. In the case of getting bodies of Brahmanas and others, there is an express statement viz., "Those whose conduct has been good will shortly get birth as a Brahmana; Those whose conduct has been evil will be born in evil birth" (Ch.Up.5-10-7). It is clear from this that the karma of the form of Punya and Paapa is the cause of good or bad births. The meaning of the sutra is – 'Anyaadhishthite' – In rice, corn and others animated by other souls, they have only contact. Why ? As there is a statement of assuming the form of mere rice and corn as mentioned earlier in respect of the form of ether and others. The meaning is there is no statement mentioning their karma as the cause of such origination.

अशुद्धमिति चेन्न शब्दात् (3-1-25)

यद्यपि व्रीह्यादिभावेन जायन्त इत्यत्र जन्महेतुभूतं कर्म न श्रुतम्-तथापि पूर्वश्रुतमिष्टादिकर्म अग्नीषोमीयादि हिंसागर्भत्वेनाशुद्धम् - हिंसात्वेनाशुचि व्रीह्यादिजन्मनोऽपि हेतुर्भवतीति चेत् - न, अहिंसात्वशब्दात् । पशोर्हि संज्ञपनस्य स्वर्गावाप्तिसाधनभाववादिशब्दः श्रूयते - ''हिरण्यशरीर ऊर्ध्वः स्वर्गं लोकमेति'', ''न वा उ एतन्म्रियसे न रिष्यसि'' इत्यादिः ॥25॥

If it is argued that karmas like sacrifices and others are impure or unholy, we say it is not so, on the ground of scriptures. (3-1-25)

Though, in the sruti, there is no mention of the karma that is the cause of being born as rice and corn and the like in respect of souls descending from the moon but yet, the sacrificial works such as 'Ishta' and 'Agneeshomeeya' and others are implying injury done by them and so are really impure. That will be the cause of being born as rice, corn and others that are impure on account of that kind of injury.

If it is argued like this, we refute that it is not so; because the scripture declares that as non-injury. It is known from the scriptures that the killing of the sacrifical animals makes them to go up to the heavenly world as declared in the text, "The animal killed at the sacrifice assumes a golden body and ascends to the higher heavenly world" (Ait.Vr. 7-4), "Thou does not die; you will not be injured" (Taitr.3-7-9-2).

रेतस्सिग्योगोऽथ (3-1-26)

इतश्च व्रीह्यादि संश्लेषमात्रम् । व्रीह्यादिभावानन्तरं रेतस्सिग्योगः श्रूयते, "यो यो ह्यन्नमत्ति यो यो रेतस्सिश्चति तद् भूय एव भवति" इति । अत्र हि पुरुषसंश्लेषमात्रमेव श्रुतम् ; एवमेव व्रीह्यादिभावेऽपीत्यर्थः ॥26॥

After that, the soul who has assumed the likeness of the form of rice, corn and the like will gain conjunction with the purusha who performs the act of generating the semen. (3-1-26)

On account of this reason the descending souls will have contact with rice, corn and the like. It is further stated in the scriptures that there is conjunction with those who generate sprinkling the semen as evidenced in the text,

"Whoever the person may be that eats the food and begets the off-spring that being i.e. the soul that is descending from the moon, becomes that" (Ch.Up.5-10-6). Here it is well known from the scripture that there is only conjunction with the purusha. In the same way, even in the earlier cases there is only the souls becoming the plant like this.

योनेः शरीरम् (3-1-27)

योनिप्राप्तेः पश्चादेवावरोहतो जीवस्य शरीरप्राप्तिः, तत्रैव सुखदुःखोपभोगात् । ततः प्राक् आकाशादिषु तत्तत्संश्लेष मात्रमेवेत्यभिप्रायः ॥27॥

From the womb (Yoni), the descending soul gets a body. (3-1-27)

Only after having reached the womb (Yoni), for the descending soul there is attainment of a body as there alone will happen the experience of joy and sorrow. Therefore, previous to that the soul reaches ether and others only by entering into conjunction with them. This is the idea implied here.

इति अन्याधिष्ठिताधिकरणम्

इति श्रीभगवद्रामानुजविरचिते वेदान्तदीपे
तृतीयस्याध्यायस्य प्रथमः पादः

अथ तृतीयाध्याये द्वितीयः पादः

संध्याधिकरणम्

सन्ध्ये सृष्टिराह हि (3-2-1)

स्वप्नमधिकृत्य श्रूयते - ''न तत्र रथा न रथयोगा न पन्थानो भवन्ति, अथ रथान् रथयोगान् पथस्सृजते'' इत्यारभ्य, ''अथ वेशान्ताः पुष्करिण्यः स्रवन्त्यः सृजते स हि कर्ता'' इति । किं स्वाप्नानामप्यर्थानां स्रष्टा जीव एव, उत परमात्मेति संशयः । स्वप्नदृशो जीवस्य सन्निधानात्, ''स हि कर्ता'' इति स एव परामृश्यते; जीवस्यापि सत्यसङ्कल्पत्वं प्रजापतिवाक्योदितमिति स एव स्रष्टेति पूर्वः पक्षः । राद्धान्तस्तु-जीवस्य सत्यसङ्कल्पत्वं स्वाभाविकमपि संसारदशायां परमपुरुषसङ्कल्पात् तिरोहितमिति न जीवस्य सत्यसङ्कल्पमात्रेण स्रष्टृत्वमुपपद्यते । अतः परमपुरुष एव सकलेतरपुरुषानुभवाविषयान् तत्तत्पुरुषमात्रेणानुभाव्यान् तत्तत्कालावसानान् स्वाप्नान् अर्थान् सृजति । सूत्रार्थस्तु-सन्ध्ये-स्वप्ने श्रूयमाणरथादिसृष्टिः स्वप्नदृशा जीवेन कृता । कुतः ? आह हि - ''स हि कर्ता'' इति प्रकृतस्य तस्यैव परामर्शादित्यर्थः ॥1॥

The creation of objects seen in the dream state is effected by the jivatman; for the scriptures say so. (3-2-1)

As regards the dream state the scripture says, "There are no chariots in that state, no horses, no paths. Then he creates the chariots, the horses and the paths" (Br.Up.4-3-10). Continuing further the same scripture says, "In that state of dream there are no ponds, tanks or rivers, But he

creates the ponds, tanks and rivers, for he is the creator" (Br.Up.4-3-10). The doubt here is whether the creator of objects of the dream state is jivatman alone or Paramatman. As the jivatman, the seer of the dream is in contiguity, he alone is referred to here as – "He is the creator". As it is known from the teaching of Prajapathi, even the jivatman has the quality of true will and so he alone is the creator. This is the prima facie view.

Against this view, the conclusion is as follows:- It is not compatible to posit the creation of objects in the dream merely on account of the fact of true will of the jivatman as the attribute of true will of the jiva, though natural to him, is clouded or hidden on account of the will of the Supreme Paramatman during the state of migration. Therefore the Supreme Self alone creates the objects in the state of dream that are not experienced by all other persons but experienced by only such and such persons lasting for such and such a time in respect of those persons alone.

The meaning of the sutra is as follows:- 'सन्ध्ये' – means in the dream state. The creation of chariot and others that are mentioned in the sruti are effected by the individual self who is the witness of the dream. Why ? Because, the scripture declares, "He is the creator" which refers to the jivatman alone who is mentioned in the context.

निर्मातारं चैके पुत्रादयश्च (3-2-2)

एनमेव जीवं निर्मातारं स्वाप्नानामर्थानाम् एके शाखिनोऽधीयते, ''य एषु सुप्तेषु जागर्ति कामंकामं पुरुषो निर्मिमाणः'' इति । अत्र कामशब्दनिर्दिष्टाः काम्यमानतया पुत्रादय एव । चशब्दोऽवधारणे । अत्र हि, ''सर्वान् कामान्''

इति कामशब्देन प्रस्तुतान्, ''शतायुषः पुत्रपौत्रान् वृणीष्व'' इति विविनक्ति ॥2॥

In some branches of the scriptures, the jivatman is declared as the creator. And, sons and so on are also declared by the term 'Kaama'. (3-2-2)

And the followers of some branches of the Veda state in their text that the jiva alone is thus the creator of the objects of the dream, as evidenced in the text, "The purusha keeps awake while others are asleep creating through his will the desired thing, one after the other" (Kat.Up.2-2-8). That which is signified by the term 'Kaama' in this mantra are verily sons and so on that are objects of desire. The word 'Cha' or 'and' in the sutra is meant for asserting the same. Because it is mentioned there, by the term 'kaama' in the mantra, "Ask for all kaamas" signifies clearly the several objects that are mentioned as 'kaama', "choose sons and grand-sons living a hundred years"(Kat.Up.1-1-23).

मायामात्रं तु कात्स्न्र्येनानभिव्यक्तस्वरूपत्वात् (3-2-3)

तुशब्दात् पक्षो विपरिवर्तते । न जीवेन सृष्टं स्वाप्नमर्थजातम् ; अपि त्वीश्वर मायामात्रं-सकलेतरपुरुषानुभवाविषयं तदेकानुभाव्यं तत्कालावसानमाश्चर्यरूपमर्थजातमीश्वरः सृजतीत्यर्थः । जीवस्य सतः सत्यसङ्कल्पत्वादेः कृत्स्नस्य संसारदशायामनभिव्यक्तस्वरूपत्वात् तस्य हि सङ्कल्पमात्रेण स्रष्टृत्वं नोपपद्यते । ''कामंकामं पुरुषो निर्मिमाणः'' इति च परमपुरुषमेव निर्मातारमाह – ''य एषु सुप्तेषु जागर्ति''

''तस्मिंल्लोकाः श्रितास्सर्वे तदु नात्येति कश्चन'' इत्युपक्रमोपसंहारयोः परमपुरुषासाधारणधर्मप्रतीतेः । ''स हि कर्ता'' इति च तेनैकार्थ्यात् परमपुरुषमेवाह ॥3॥

स्वाभाविकं चेज्जीवस्य सत्यसङ्कल्पत्वादिकम्, कथं नाभिव्यज्यत इत्याशङ्क्याह ।

The creation of objects in the dream state is most wonderful and is effected by the Supreme Self himself; because the fact of true will of the jivatman is not fully manifested in the state of migration or 'Samsaara'. (3-2-3)

The word 'But' terminates the objection. The host of objects of the dream state is not effected by the jivatman but it is merely wonderful creation of the Supreme Lord. The objects of the dream state, that are most wonderful, that last for such and such period, that are experienced by such and such individuals and that are not objects of experience for all other persons – are created by the Supreme Ishwara. It is not compatible for the jivatman to become the creator of such objects by his mere will on account of the fact that the qualities of 'Satyasankalpa' and others are not fully manifested in the state of 'Samsaara' or migration. The text, "The purusha creating, through his willing the desired objects" (Kat.Up.2-2-8) declares the Supreme Self alone as the creator on account of the fact of the uniformity of the introduction and the conclusion, such as, "He keeps awake when all others are asleep", "All worlds are contained in it, none can transcend that" (Kat.Up.2-2-8), that ordain the extra-ordinary characteristic of the Supreme Self. And also on account of the same truth

expounded in the statement, "He is the creator" (Br.Up.4-3-10), the Supreme Self alone is declared as the creator.

If the attributes of true will and the like are natural to the jivatman, why does it not manifest itself always ? To this, the next sutra replies.

पराभिध्यानात्तु तिरोहितं ततो ह्यस्य बन्धविपर्ययौ (3-2-4)

तुशब्दः शङ्कानिवृत्त्यर्थः । परमपुरुषाभिध्यानादस्य स्वाभाविकं रूपमनादिकर्मप्रवाहेण कृतापराधतया तिरोहितम् ;ततो ह्यस्य बन्धविपर्ययौ - ततः परमपुरुषसङ्कल्पादेवहि, अस्य-जीवस्य, बन्धविपर्ययौ-संसारमोक्षौ श्रूयेते - ''को ह्येवान्यात् कः प्राण्यात् यदेष आकाश आनन्दो न स्यात् । एष ह्येवानन्दयाति'' ''परं ज्योतिरुपसम्पद्य स्वेन रूपेणाभिनिष्पद्यते' इत्यादौ ॥4॥

तिरोधानप्रकारमाह -

But the natural essential nature of the jivatman is hidden and not manifested owing to the will of the Supreme Self; for, is it not on account of His will do bondage and liberation of the jivatman happen ? (3-2-4)

The word 'But' terminates the objection aside. The natural and essential nature of the jivatman is clouded on account of the will of the Supreme Self on account of the offenses or sins committed by him due to the beginningless stream of karma. On account of the true will of

Paramatman alone there happens bondage or otherwise to the jivatman. 'ततः' – means on account of the will alone of the Supreme Self. 'अस्य' - means to this jivatman; 'बन्धविपर्ययौ'– means bondage and liberation happen as known from the scriptures such as, "If there were not this infinite bliss, who would indeed inhale or exhale ? This alone causes bliss" (Tai.Up.2-7-1), "Attaining the Supreme Light, the jivatman manifests in his true nature" (Ch.Up.8-12-2).

The mode of the obscuration of the true nature of the atman is mentioned in the next sutra.

देहयोगाद्वा सोऽपि (3-2-5)

सोऽपि तिरोभावः देहयोगाद्वा भवति । वाशब्दो विकल्पार्थः । व्यवस्थितश्च विकल्पः । देवमनुष्यादि देहाकारपरिणताद्योगात् सृष्टिवेलायाम्, नामरूपविभागानर्ह सूक्ष्मदशापन्नाचिद्योगेन प्रलयकाले ॥5॥

The obscuration of the essential nature of jivatman results also from the association with the body. (3-2-5)

'So api'– means that obscuration of the true nature of the jivatman happens also on account of the association with the body. The term 'or' points out 'vikalpa' or choice. The choice here is well founded. At the time of creation on account of the association with matter which transforms into the form of bodies such as gods, human beings and the like, Or at the time of 'pralaya' or total dissolution, it happens on account of its connection with non-sentient matter which has assumed an exceedingly

subtle state and which is not articulated into the division of names and forms.

सूचकश्च हि श्रुतेराचक्षते च तद्विदः (3-2-6)

इतश्च स्वाप्ना रथादयो न जीवसङ्कल्पकृताः, यतः स्वप्नः शुभाशुभयोः सूचक इति श्रुतेरवगम्यते, ''यदा कर्मसु काम्येषु स्त्रियं स्वप्नेषु पश्यति । समृद्धिं तत्र जानीयात् तस्मिन् स्वप्ननिदर्शने'', ''अथ स्वप्ने पुरुषं कृष्णं कृष्णदन्तम्'' इत्यादिषु। स्वप्नाध्यायविदश्चाचक्षते । जीवसङ्कल्पकृतत्वे हि सूचकत्वं न संभवति ; स्वसङ्कल्पकृतत्वे हि शुभानामेव सूचकान् अर्थान् सृष्ट्वा तानेव पश्येत् । अतः स्वाप्नानामर्थानां परमपुरुष एव स्रष्टा ॥6॥

The fact that dream is suggestive of the coming good or bad is known from the scripture; the experts in the science of dreams declare thus. (3-2-6)

On account of this reason also the things seen in the dreams such as chariots and others are not produced by the will of the jivatman; because it is known from scriptural texts that dreams are prophetic of good or ill that would happen in future, "If a man engaged in kaamya karma sees a woman in his dreams, he should know that his karma is well performed and will be fruitful" (Ch.Up.5-2-8). The experts in the science of dream declare the same in statements like, "If one sees in his dreams a dark complexioned person with dark teeth" (Ait.Aranyaka.3-2-4). This kind of prophetic quality cannot happen if they are caused by the will of jivatman. If these were caused by his

own will, the dreamer would create only such things that would indicate good fortune and would have seen such things. Therefore the creator of the objects seen in dreams is the Supreme Self alone.

इति सन्ध्याधिकरणम्

तदभावाधिकरणम्

तदभावो नाडीषु तच्छ्रुतेरात्मनि च (3-2-7)

नाड्यः पुरीतत् ब्रह्म च सुषुप्तिस्थानत्वेन श्रूयन्ते। किमेषां विकल्पः, उत समुच्चय इति संशयः । विकल्प इति पूर्वः पक्षः - ''आसु नाडीषु सुप्तो भवति', ''ताभिः प्रत्यवसृप्य पुरीतति शेते'', 'सता सोम्य तदा सम्पन्नो भवति'' इति त्रयाणां नैरपेक्ष्यप्रतीतेः । राद्धान्तस्तु - प्रासादखट्वापर्यङ्कवत् कार्यभेदेन समुच्चये संभवति पाक्षिकबाधगर्भविकल्पो न युक्त इति समुच्चयो न्याय्यः । तत्र पर्यङ्कस्थानीयं ब्रह्म, यतः पर्यङ्कवत् साक्षाद्ब्रह्म सुषुप्तिस्थानम् । सूत्रार्थस्तु - तदभावः स्वप्नाभावः; सुषुप्तिरित्यर्थः । सुषुप्तिः नाडीष्वात्मनि च ; चकारात् पुरीतति च; तच्छ्रुतेः - त्रयाणां सुषुप्तिस्थानत्वश्रुतेः । उक्तेन न्यायेन समुच्चयो न्याय्य इत्यभिप्रायः ॥7॥

The absence of dream takes place in the 'Nadis' or veins and in the atman according to the scriptural statement. (3-2-7)

It is known from the scriptures that the 'Nadis' (or veins), the 'Puritat' or the pericardium and Brahman are the places of deep sleep or 'Sushupti'. The doubt here is

whether these are optional or whether all of them are to be taken together as the place of deep sleep.

The prima facie view is that they are optional as all the three are known to be independent of others as evidenced in the scriptures, "Then he enters into these nerves" (Ch.Up.8-6-3), "He moves towards the pericardium and enters into the heart and rests there" (Br.Up.2-1-19), "Then he unites with the Supreme Principle called 'Sath'" (Ch.Up.8-6-1).

The conclusion on the other hand is this – when different alternative functions are possible of being combined just as the combination of the mansion, the couch and the bed, it is not proper to assume an option which implies the sublation of the alternatives and therefore it is reasonable to combine all the three. There, Brahman is in the place of the bed as Brahman is the immediate resting place of the jivatman in 'Sushupti'.

The meaning of the sutra is as follows:-'तदभावः' – means the absence of dream, in other words it means deep sleep. The deep sleep takes place in the 'naadis' or veins and in the atman. By the term 'Cha' or 'and' in the sutra, it implies that it takes place in the pericardium also. 'तत् श्रुतेः' – As it is known from the scriptures that all the three are the places of the 'Sushupti'. The meaning is, according to the reasons mentioned above, the combination of all the three as the place of 'Sushupti' is reasonable.

अतः प्रबोधोऽस्मात् (3-2-8)

अस्मात्-ब्रह्मणः प्रबोधश्रुतिरत एवोपपद्यते; ''सत आगम्य न विदुः सत आगच्छामहे'' इति ॥8॥

Therefore it is declared that there is awaking from that Brahman. (3-2-8)

On account of this fact that Brahman alone is the direct place of deep sleep, the sruthi declaring the awakening from Brahman becomes compatible. The scripture declares, "Having come from the 'Sath', they do not know they came from the 'Sath'" (Ch.Up.6-10-2).

इति तदभावाधिकरणम्

कर्मानुस्मृतिशब्दविध्यधिकरणम्

स एव तु कर्मानुस्मृतिशब्दविधिभ्यः (3-2-9)

किं सुषुप्त एव प्रबोधकाले उत्तिष्ठति, स एव वा अन्यो वेत्यनियम इति संशयः। सुषुप्तस्य सर्वोपाधिविनिर्मुक्तस्य ब्रह्मणि संपन्नस्य मुक्तादविलक्षणत्वेन प्राचीनशरीरसम्बन्धाभावात् स एवेति नियमो न संभवतीति पूर्वः पक्षः। सुषुप्तस्य ब्रह्मज्ञानाभावेन पूर्वकृतस्य कर्मणः तेनैवोपभोक्तव्यत्वात्, सोऽहमिति प्रत्यभिज्ञानात्, "त इह ब्याघ्रो वा सिंहो वा" इत्यारभ्य, "यद्यद्भवन्ति तदा भवन्ति" इति शब्दात्, मोक्षसाधन विध्यानर्थक्याच्च स एवोत्तिष्ठतीति राद्धान्तः। न चासौ शरीरेन्द्रियसंबन्धविनिर्मुक्तः, अपि तु करणकलेबर प्रवर्तनायासादाश्वासाय ब्रह्मण्यपीतः पुनराश्वस्तः प्रवर्तनायोत्तिष्ठति। सूत्रमपि व्याख्यातम् ॥9॥

But, on account of the inevitability of the experience of karma, and the remembrance of the fact that he is the same that had gone to deep sleep,

and the scriptural statement that the 'Sushupta alone wakes up' and from the injunction relating to final release, it becomes decided that the same person wakes up from 'Sushupti'. (3-2-9)

The doubt here is whether the same person who had gone to deep sleep rises again at the time of wakening or whether there is no rule as he or any other person would wake up.

The prima facie view is that there is no rule as to the same person getting up from 'Sushupti'; because as the person in deep sleep is freed from all limiting adjuncts and as he unites himself with Brahman and in that way he is not different from one who is released and as there happens to be no connection with his previous body.

The conclusion is that the same person awakes from 'Sushupti'on account of the fact that he himself has to experience the results of the karmas done by him earlier, as he will not be having the realisation of the knowledge of Brahman and also on account of the fact that he recognises himself as, "I am the same person who was in 'Sushupti'" and also on account of the scriptural statement beginning with, "Whatever these creatures are here whether a tiger or lion and the like" and concluding with, "Whatever they were before, they become again" (Ch.Up.6-10-3) and also on account of the fact that the command of the scriptures enjoining certain means of spiritual discipline for the sake of final liberation.

The person who goes to 'Sushupti' is not freed from the connection with the body, the sense organs and the like. But on account of refreshing himself from the fatigue caused by the functioning of the body and sense organs, he

unites with the Brahman and having refreshed wakes up from Brahman for functioning again. The sutra also stands explained by this.

इति कर्मानुस्मृतिशब्दविध्यधिकरणम् ॥

मुग्धाधिकरणम्

मुग्धेऽर्धसम्पत्तिः परिशेषात् (3-2-10)

किं मूर्च्छा मरणादर्थान्तरम्, उत मरणमेवेति संशयः । सर्वेन्द्रियप्राणव्यापारोपरतेः मरणमेवेति पूर्वः पक्षः आकारवैरूप्येण सूक्ष्मप्राणास्तित्वावगतेः मरणायार्धं सम्पत्तिरिति सिद्धान्तः । सूत्रार्थस्तु-मुग्धे मूर्च्छिते पुरुषे याऽवस्था, सा मरणायार्धसम्पत्तिः । कुतः ? परिशेषात् । प्राणादि सर्वव्यापारोपरतेः न जागराद्यवस्था । न च गतप्राणा, आकारवैलक्षण्येन सूक्ष्मप्राणास्तित्वावगतेः मूर्च्छितस्यैव कस्यचित् पुनर्जीवनदर्शनाच्च न मरणमिति परिशेषान्मरणायार्ध सम्पत्तिरित्यवगम्यते ॥10॥

When a person is in the state of swooning, as it is different from the dream state or the waking state, he is in the state of half-death. (3-2-10)

The doubt here is whether the state of swoon is different from the state of death or whether it is death alone. The prima facie view is that it is death alone as there is cessation of the function of all sense organs and the prana.

The conclusion is that the state of swooning consists in reaching half of what leads to death. On account of the fact that the presence of the subtle prana is noticed there is difference in the characteristics. The meaning of the sutra is as follows:-'मुग्धे' – means in the swooning person. The state of such a person is half way to death. Why ? 'परिशेषात्' – as that state is different from the other states. It is not the state of wakefulness because there is the cessation of the totality of functions of prana and others. Nor it is the state of death; because it is noticed that there is the existence of the subtle prana on account of the different characteristics noticed. As it is seen that some swooning persons comeback to the state of life later, it is not death. So, as it is different from both the states, it is understood that it is reaching half what leads to death.

इति मुग्धाधिकरणम् ॥

उभयलिङ्गाधिकरणम्

न स्थानतोऽपि परस्योभयलिङ्गं सर्वत्र हि (3-2-11)

किं जीवस्येव तदन्तर्यामिणः परस्य ब्रह्मणोऽपि जागरादिस्थानप्रयुक्तदोषाः संभवन्ति, उत नेति संशयः । "यः पृथिव्यां तिष्ठन्" "यश्चक्षुषि तिष्ठन्", "यो रेतसि तिष्ठन्" इत्यादिना जीवस्येव सर्वावस्थासु अवस्थितिवचनात् छन्दतोऽति पूयशोणितादिमज्जनमपुरुषार्थं एवेति सर्वे दोषाःभवन्तीति पूर्वः पक्षः । राद्धान्तस्तु - "अपहतपाप्मा विजरः" "निरवद्यं निरञ्जनम्" "सत्यसङ्कल्पः", "यस्सर्वज्ञस्सर्ववित्", "यो मामजमनादिं च वेत्ति लोकमहेश्वरम्", "परः पराणां सकला न यत्र क्लेशादयः सन्ति परावरेशे" इत्यादिश्रुतिस्मृतिभ्यो निरस्तनिखिलदोष गन्धतासार्वज्ञ्यसत्य सङ्कल्पत्वाद्युभयलक्षण

स्वरूपावगतेः परस्य ब्रह्मणः सर्वत्रान्तर्यामितयाऽवस्थितस्यापि न दोषगन्धः संभवति; अपि तु सर्वनियमनरूपलीलारस एव ॥

सूत्रार्थस्तु-न स्थानतोऽपि परस्य-पृथिव्यात्मादिष्वन्तर्यामितयाऽवस्थितस्यापि परस्य ब्रह्मणः, जीवस्य तत्रतत्रावस्थितस्य ये दोषाः उक्ताः, ते न संभवन्ति ; कुतः ? उभयलिङ्गम् सर्वत्र हि । हिर्हेतौ, यतः सर्वत्र श्रुतिस्मृतिषु निरस्तनिखिलदोषत्वसमस्तकल्याणगुणात्मकत्वरूपोभयलिङ्गम् - उभयलक्षणं ब्रह्मावगतम् ॥11॥

Even on account of the place in which the Supreme Brahman resides such as the earth, atman and others, there is not even a taint of imperfection to the Supreme Brahman, for is it not declared in the sruti and the smruthi that Brahman has the two-fold characteristics of being opposed to all faults and possessing all auspicious qualities ? (3-2-11)

The doubt here is whether the defects and imperfections that happen in consequence of the different states such as the waking state and others happen to the Supreme Brahman also who is the internal self of the jivatman just as they happen to the individual self Or not.

The prima facie view is that all imperfections happen to the Supreme Brahman also as in the case of the jivatman as it is stated in the scriptures that Brahman abides within the soul in all states as evidenced in the statements, "He who abides in Prithivi", "He who abides in the eye", "He who abides in the semen" (Br.Up.3-7-3,4,23) and others.

And also as it is certainly making unclean even when one voluntarily gets immersed in blood and pus and the like.

The conclusion on the other hand is that there is no taint of any imperfection or defect for the Supreme Brahman even though it is abiding in every other entity as the inner-self as it is known from the scriptural statements of the sruti and the smruthis such as, "Free from evil, free from old age" (Ch.Up.8-1-5), "Without any defilement, without any taint", "Of true desire, of true will" (Ch.Up.8-1-5), "Who is omniscient and who is aware of all aspects of all entities" (Mun.Up.2-2-7), "He who knows me as unborn, beginningless and the Supreme Lord of all worlds" (Gita.10-3), "He is the highest of the high, no pain or other imperfections affect him, the Lord of all high or low" (Vish.Pur.6-5-85), that signify that he is characterized by the two kinds of characteristics viz.,opposed to the taint of all imperfections and possessing omniscience and the characteristics of true will. But he enjoys the bliss of the sport of ruling over all other entities as the internal self.

The meaning of the sutra is – 'न स्थानतोपि परस्य' – the defects that were declared as related to the jivatman who is abiding in different bodies do not happen to the Supreme Brahman though he is abiding as the inner controller in entities such as the earth, the atman and the like. Why ? As he is characterized by the two-fold characteristics everywhere. The term 'Hi' is signifying the cause, on account of the reason that everywhere in the srutis and the smruthis Brahman is known to be possessing the two-fold characteristics of the form of being opposed to all imperfections and qualified by all auspicious qualities.

भेदादिति चेन्न प्रत्येकमतद्वचनात् (3-2-12)

यथा जीवस्य स्वतोऽपहतपाप्मत्वादिगुणकस्यापि देवादिशरीरसंबन्धितयाऽवस्थाभेदादुक्तदोषसंबन्धित्वम् - एवं परस्यापि, ''यस्य पृथिवी शरीरम्'' इति शरीरसंबन्धित्वावस्थाभेदात् ते दोषाः स्युरिति चेत्-न, प्रत्येकं-प्रतिपर्यायम्, अतद्वचनात्-दोषासंबन्धित्ववचनात् । ''यस्य पृथिवी शरीरम्'' इत्यादिषु, ''एष त आत्माऽन्तर्याम्यमृतः'' इत्यन्तर्यामिणो हि निर्दोषत्वमुच्यते । जीवस्य तु पराभिध्यानात् तत्स्वरूपं तिरोहितमित्युक्तम् । अतः शरीरसम्बन्धित्वेऽपि परस्यैते न दोषाः ॥12॥

If it is said that the association of imperfections happens to the Supreme Brahman on account of the connection with bodies like the bodies of gods and others, we say it is not so; because with reference to each the scripture says that there is no imperfection. (3-2-12)

Though the jivatman by his nature is characterised by the characteristics of being free from evil and other characteristics, all the defects mentioned above relate to him on account of his connection with the body of gods and others having different states. In the same way, even for Supreme Brahman, those defects will happen on account of the different states owing to the connection with bodies as mentioned in, "For whom the earth is the body" (Br.Up.3-7-3). If it is argued thus, we say it is not so; because with reference to each, the text says that there is not that. That means on account of the statement that there

is no association with defect. In the statements like, "For whom the earth is the body" (Br.Up.3-7-3), it is declared further, "That is your self the inner ruler, the immortal one" (Br.Up.3-7-3), and by this the non-defilement of the internal ruler is declared. For the jivatman on the other hand it is declared that his essential nature is hidden or clouded on account of the will of the Lord. Therefore, even though there is connection with the body, these defects do not happen to the Supreme Brahman.

अपि चैवमेके (3-2-13)

अपि च यदिदं जीवपरयोरेकस्मिन् शरीरे शरीरित्वेनावस्थितयोर्दोषसंबन्धित्वं तद्विपरीतत्वं चोक्तम्, एवमेके शाखिनः स्वशब्देनाधीयते'- 'द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति'' इति ॥

मनुष्यादिशरीरेषु शरीरित्वमेव जीवस्य नामरूपभाक्त्वेन कर्मवश्यताहेतुः । तत् परस्याप्यविशिष्टं चेत्, कथं परस्य ब्रह्मणोऽकर्मवश्यत्वेन कर्मफलानशनमुच्यते इत्यत आह -

Those that follow some branches of the veda read like this in their branches. (3-2-13)

Though the jivatman and Paramatman are residing in the same body as the atman, it is declared that there is connection with the defects for the jivatman and the contrariness of that, i.e, non-connection with those defects in respect of the other viz., Paramatman. Thus the followers of some branch of veda read in their texts of the scripture as follows:- "The two birds (jivatman and

Paramatman) having similar qualities and moving together cling to the same tree. Of these two, one eats the fruit of karma that is ripe and the other shines out even without eating" (Mun.Up.3-1-1).

In respect of bodies such as human and others, for the jivatman, possessing a body itself happens to be the cause of being dominated by karma signified by the corresponding name and form. If that is not different in the case of Paramatman also, how could it be said that Paramatman is not the experiencer of the fruit of karma on account of not being dominated by karma at all ? To this objection the answer is given in the next sutra.

अरूपवदेव हि तत्प्रधानत्वात् (3-2-14)

मनुष्यादिशरीरेषु शरीरित्वेऽप्यरूपवदेव हि तत् परं ब्रह्म ; कुतः ? प्रधानत्वात् निर्वाहकत्वात् ; जीवस्य नामरूपभाक्त्वेन कर्मफलाशनं निर्वोढुं परस्य तत्तच्छरीरे शरीरित्वेनावस्थानम् । यथाह - ''यस्य पृथिवी शरीरम्'', ''यस्याऽऽत्मा शरीरम् .... आत्मानमन्तरो यमयति'' ''अन्तः प्रविष्टः शास्ता जनानां सर्वात्मा'', ''आकाशो हवै नामरूपयोर्निर्वहिता ते यदन्तरा तद्ब्रह्म'' इति । अत उभयलिङ्गमेव परं ब्रह्म ॥14॥

''सत्यं ज्ञानमनन्तं ब्रह्म'' इति प्रकाशैकस्वरूपता ब्रह्मण उच्यते, कथमुभयलिङ्गत्वमित्यत आह -

Is not that Brahman as if having no form at all; because it is having primacy, being the principal ruler (nirvaahaka) (3-2-14)

Though in the bodies of the humans and the like,

Brahman is connected with various such bodies, it is as if all together devoid of form. Why? Because it is the prime agent i.e., it is ordaining all functions. It is for the purpose of ordaining the jivatman to experience the fruits of karma by making it possess a form and name that the supreme Brahman resides in the respective bodies, being connected with those bodies. It is verily declared in the scriptures – " For whom the earth is the body; for whom the atman is the body.. who rules over the atman from within" (Br. Up. 3-7-7 to 26), "The all self, the ruler of all people who has entered within" (Tait.Aaranyaka.3-11-2), "The ether (Brahman) is the accomplisher of names and forms. That which is without these two (name and form) is Brahman" (Ch. Up. 8-14-1). Therefore, the supreme Brahman is characterized by the two characteristics.

Brahman is declared as constituted by 'prakasha' or light, as described by the shruti – "Satyam, Jnanam and Anantham (or True, knowledge and Infinite)" (Tait. Up. 2-1-1). When it is so, how can it be maintained that Brahman possesses the two fold characteristics. The answer to this objection is given in the next sutra.

प्रकाशवच्चावैयर्थ्यात् (3-2-15)

यथा ''सत्यं ज्ञानम्'' इति वाक्यावैयर्थ्यात् प्रकाशो ब्रह्मणःस्वरूपमित्यवगम्यते, तथा, ''यः सर्वज्ञः सर्ववित्'' ''पराऽस्य शक्तिर्विविधैव श्रूयते'' इत्यादिवाक्यावैयर्थ्यात् कल्याणगुणाकरत्वं च ब्रह्मणस्स्वरूपमित्यवगम्यते इत्युभय लिङ्गमेव ॥15॥

For the sake of not being devoid of meaning in

respect of statements ordaining qualities it should be admitted that Brahman possesses qualities like omniscience and others just like consisting of 'prakasha' or light. (3-2-15)

Just as light is admitted as the essential nature of Brahman, as the scriptural statement "True, Knowledge .."(Tait. Up. 2-1-1) is not being devoid of meaning, in the same way as the scriptural statements such as, "He who is omniscient and who is aware of all aspects of those entities" (Mun.Up.1-1-9), "The supreme power of the Lord is revealed as many fold" (Sve.Up. 6-8) - are not devoid of meaning, it is understood that being characterized by auspicious qualities is also the essential nature of Brahman. Therefore, Brahman is characterized by the two characteristics.

आह च तन्मात्रम् (3-2-16)

''सत्यं ज्ञानम्'' इति वाक्यं ब्रह्मणो ज्ञानं स्वरूपमित्येतावन्मात्रमाह ; न पुनः कल्याणगुणाकरत्वं निषेधति ॥16॥

The scriptural statement "True, knowledge" etc. declares only so much, as this consciousness is the essential nature of Brahman. But it does not deny other qualities. (3-2-16)

Moreover the text "True, knowledge" teaches that much as it is the essential nature of Brahman. But it does not negate the fact of being characterized by auspicious qualities.

दर्शयति चाथो अपि स्मर्यते (3-2-17)

दर्शयति च वेदान्तवाक्यगणो निरस्तनिखिलदोषत्वं कल्याणगुणाकरत्वं च, ''निष्कलं निष्क्रियं शान्तं निरवद्यं निरञ्जनम्'' ''तमीश्वराणां परमं महेश्वरं तं देवतानां परमञ्च दैवतम्'' इत्यादिकः । स्मर्यते च, ''यो मामजमनादिं च वेत्ति लोकमहेश्वरम्'', ''अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा । मत्तः परतरं नान्यत्'' इत्यादिषु ॥17॥

The host of vedanta texts reveal these two characteristics of Brahman and even in the smruthi texts it is declared thus. (3-2-17)

The whole body of the statements of the Upanishads clearly declare the fact of Brahman being free from all imperfections and also being the home of all auspicious qualities like, "Who is partless, without actions, tranquil, who is without any defect, who is without taint" (Sve.Up.6-19), "May we know him who is the highest Lord, being the greatest of the Lords, who is the highest deity among the deities" (Sve.Up.6-7) . The smruthis also declare as, "He who knows me as unborn and without a beginning, who is the Supreme Lord of all the worlds" (Gita 10-3), " I am the cause of origination and likewise destruction of the entire world. There is no entity which is higher than Me" (Gita 7-67). Thus UbhayaLingatva of Paramatman is declared.

अत एव चोपमा सूर्यकादिवत् (3-2-18)

यतो ब्रह्मणो निरस्तनिखिलदोषत्वकल्याणगुणाकरत्वेन

उभयलिङ्गत्वात् पृथिव्यादिस्थानततोऽपि न तत्तत्प्रयुक्त दोषगन्धसंभवः अत एव शास्त्रेषु च जलसूर्यकाद्युपमा क्रियते, "आकाशमेकं हि यथा घटादिषु पृथक् भवेत् । तथात्मैको ह्यनेकस्थो जलाधारेष्विवांशुमान्" इत्यादिषु ॥18॥

For that very reason the simile of the reflection of the sun in water and the like are given in relation to Him. (3-2-18)

Because Brahman possesses the two fold characteristics of being opposed to all that is defiling and being a home of all auspicious qualities, even the taint of defects does not happen to Him though abiding in manyfold places like the earth and others. On account of this very reason, in the shaastras comparison to the sun reflected in water and the like is given to Him, "Just as the one ether becomes distinct in pots and other things, in the same way the one self exists in many places, just like the sun in several sheets of water"(Yajnyavalkya smruti.3-144).

अम्बुवदग्रहणात्तु न तथात्वम् (3-2-19)

तुशब्दश्चोद्यं द्योतयति । अम्बुनीवाग्रहणात् । यथाऽम्बुनि सूर्यः तत्रानवस्थित एव भ्रान्त्या तत्र स्थित गृह्यते न तथा परमात्मा पृथिव्यादौ गृह्यते । "यः पृथिव्यां तिष्ठन् पृथिव्या अन्तरः" इति परमार्थतः स्थितो गृह्यते ; अतो न तथात्वम् - न सूर्यस्येव तत्प्रयुक्तदोषगन्धाभावः परमात्मनः, परमार्थतस्थितत्वात् ॥19॥

Because there is no apprehension of Brahman in earth and others just as there is apprehension of sun in water, there is no such state of things of

being untouched by the defects of the places where He exists. (3-2-19)

The word "but" indicates an objection. As it is not apprehended in water. As the sun is not stationed in water but he is grasped by illusion as if he is stationed there, the Paramatman is not apprehended in earth and others like that. He is apprehended as stationed there in reality as known from the text, "He who is abiding in prithivi and he who is within the prithivi "(Br. Up. 3-7-3). Therefore there is no such real parallelism. As Paramataman is in reality abiding, there is no absence of the taint of defects to Him caused by that as in the case of the sun.

वृद्धिह्रासभाक्त्वमन्तर्भावादुभयसामञ्जस्यादेवं दर्शनाच्च (3-2-20)

परिहरति -पृथिव्यादिषु विषमेषु स्थानेषु स्थितस्यापि परमात्मनः तदन्तर्भावात् - तत्रावस्थानतः तत्प्रयुक्त वृद्धिह्रासभाक्त्वम् "जलाधारेष्विवांशुमान्" इति दृष्टान्तेन निवर्त्यते। कुतोऽवगम्यते एतावन्मात्रमिति; उभय सामञ्जस्यादेवम् - उभयदृष्टान्तोपादानसामञ्जस्यादेवमवगम्यते। "आकाशमेकं हि यथा घटादिषु पृथक् भवेत्" इति घटकरकादिषु विषमेष्ववस्थितमाकाशम्, "जलाधारेष्विवांशुमान्" इति चांशुमन्तं परमार्थतोऽनवस्थितं चोभयं दृष्टान्ततयो पादाय, "तथाऽऽत्मैको ह्यनेकस्थः" इति निगमनात् तत्तत्स्थानप्रयुक्तवृद्धिह्रासभाक्त्वनिवर्तनमात्रं विवक्षितमित्यवगम्यते । अन्यत्रापि दृष्टान्तदार्ष्टान्तिकयोः सर्वसाम्याभावेऽपि, "सिंह इव माणवकः" इत्यादिषु दृष्टान्तोपादानदर्शनाच्चैवमवगम्यते ॥20॥

"अथात आदेशो नेति नेति" इत्यादिना पूर्वप्रकृतस्य मूर्तामूर्तप्रपञ्चस्य ब्रह्मणो रूपत्वप्रतिषेधान्निष्प्रपञ्चं सन्मात्रमेव ब्रह्म; न पुनः उक्तस्वरूपमुभयलिङ्गमित्याशङ्क्याह -

To undergo increase or decrease on account of His being within earth and others is not true of Him. It is so, because both the illustrative examples are appropriate and there are similar examples that are seen in this world. (3-2-20)

The objection raised in the previous sutra is cleared in this sutra. Though Paramatman is abiding in earth and other places that are dissimilar, as He is abiding within them, the imperfections such as increase or decrease and the like that are on account of those different entities, are negated by the example of the sun who appears as if he is in the water. How is it known that it is only this much? It is verily so on account of the appropriateness of both illustrations. It is understood thus on account of the appropriateness of both these illustrations. As pointed out in the statement, "Just as the one ether which exists in different pots and other things becomes distinct" (Yajnyavalkya smruti 3-44), the ether which is abiding in different objects like pots and pails is not affected by the imperfections of the pots and the like though actually abiding in them, and as pointed out in the statement, "As the sun is reflected in the sheets of water" (Yajnyavalkya smruti 3-44), the sun who is not really abiding in water and so is not affected by the imperfections of water – the appropriateness of both these illustrations are taken into account and the conclusion is drawn as – "In the same way the one Paramataman is abiding in many entities". By this

conclusion, it is made out that what is intended here is the termination of the participation of Brahman's part in increase or decrease due to its abiding within the respective entities. Even in other instances seen in this world though there is not total similarity in all aspects between the illustrated examples and the objects related to them in examples like "Bramhacharin is like the lion", the examples are given because of similarity in regard to a particular part intended there.

It may be doubted here thus – Brahman is mere existence which is devoid of all this universe and it is not of the essential nature of possessing the double characteristics as stated above, because the forms of Brahman constituting the corporeal (murtha) and non-corporeal (amurtha) that were introduced earlier are negated by the further statement, " Then this teaching, Not so, Not so" (Br.Up.2-3-6).

This doubt is answered in the next sutra.

प्रकृतैतावत्त्वं हि प्रतिषेधति ततो ब्रवीति च भूयः

(3-2-21)

हीति हेतौ । "द्वे वाव ब्रह्मणो रूपे मूर्तं चामूर्तञ्च" इत्यादिना स्थूलस्य सूक्ष्मस्य च प्रपञ्चस्य ब्रह्मणो रूपतया प्रमाणान्तराप्रज्ञातस्य अत्रैव रूपतयोपदिष्टस्य निषेधासंभवात् प्रकृतैतावत्त्वं हि ब्रह्मणः प्रतिषेधति, पूर्वप्रकृतैतावन्मात्रं न भवति ब्रह्मेति हि, "अथात आदेशो नेति नेति" इत्यत्र प्रतिपाद्यत इत्यर्थः । ततो ब्रवीति च भूयः-ततः पूर्वोक्तात् भूयस्त्वं ब्रवीति च वाक्यशेषः, "न ह्येतस्मादिति

नेत्यन्यत्परमस्ति। अथ नामधेयं सत्यस्य सत्यमिति । प्राणा वै सत्यं तेषामेष सत्यम्'' इति । नेति निर्दिष्टादेतस्माद् ब्रह्मणोऽन्यन्न ह्यस्ति ; परब्रह्मणोऽन्यत् स्वरूपतो गुणतश्चोत्कृष्टं न ह्यस्तीत्यर्थः। ''सत्यस्य सत्यम्'' इति ब्रह्मणो नामधेयम् । तस्य निर्वचनम् - ''प्राणा वै सत्यं तेषामेष सत्यम्'' इति । प्राणसाहचर्याज्जीवात्मानः प्राणाः । ते हि वियदादिवदनुत्पाद्यत्वेन सत्यम् । तेभ्योऽप्येष सत्यम् । ते हि कर्मानुगुणदेहयोगेन जन्मवन्तः । तदप्यस्य नास्तीति तेषामेष सत्यम् ; ज्ञानसङ्कोचविकासरूपविकारस्याप्यसंभवात् । अतः प्रमाणान्तराप्रज्ञातस्वरूपस्य ब्रह्मणो मूर्तामूर्तप्रपञ्चप्रकारतयोपदेशात् पुनरपि प्रकारविशेषोपदेशाच्च, ''अथात आदेशो नेतिनेति'' इति पूर्वप्रकृतेयत्ता ब्रह्मणः प्रतिषिध्यत इत्यर्थः ॥21॥

ननु च वस्तुतः प्रत्यक्षेण निर्विशेषसन्मात्रमेव गृह्यते; तदतिरिक्तं भ्रान्त्या प्रतीयमानं सविशेषरूपमनूद्य ''नेतिनेति'' इति निषिध्यत इत्यत्राह -

Does not the text verily deny the previously declared that-much-ness? Later on, the text declares the qualities of Brahman more than what was declared before. (3-2-21)

The term "Hi" indicates the cause or reason. As the negation of what was taught here alone as the two forms of Brahman that were not known from any other means of valid knowledge as related to the gross and subtle forms of the universe through the statement of the scripture, "There are two forms of Brahman the corporeal or murtha and

the non-corporeal or the amurtha" (Br.Up. 2-3-1) is not possible, the shruti denies verily "that muchness" that was declared of Brahman.. Therefore in the statement, " Now therefore the instruction about the ParamaPurusha is "Na iti na iti" – i.e. "Not this much only, Not this much only", it is declared that Brahman is not only that much which was propounded earlier. This is the meaning of the statement – "tato braveethi cha bhuyaha". 'Tataha' - means more than what was declared earlier. The remaining part of the statement viz., "There is nothing higher than him who has been declared by the term " iti na iti" i.e. not this much only. Therefore the name of that Brahman is the unchanging among the unchanging. Praanaaha i.e., the individual souls are unchanging. He is the unchanging among them" (Br.Up.2-3-6) declares more than what was declared earlier. There is nothing other than that Brahman which was declared as "iti na iti". The meaning of the statement is that there is verily no other entity which is more celebrated in the essential nature or qualities than that Supreme Brahman. "The unchanging of the unchanging"- (Satyasya Satyam) is the name of Brahman. The explanation of this is, " the pranas are unchanging, this is unchanging among them". The jivatmans are called by the name "Praanaaha" because Praanaas accompany them. The jivatmans are the true or unchanging because they are not originated like ether and others that are originated. This highest self is the true or unchanging of those jivatmans. The jivatmans are verily born on account of the association with the body in accordance with their karma. This highest self is the true of those jivatmans because even that kind of association with the body does not happen to this and even the modification of the form of contractions and expansions of knowledge is impossible

of this. Therefore even after teaching that universe of the two forms corporeal and non-corporeal characterize Brahman, which is not the object of any other means of valid knowledge, the shruti teaches again the particular kind of characterization by the statement, "Now then the instruction is – Not this much and not this much" (Br.Up.2-3-6). The meaning of the statement is that the limit which was taught of Brahman earlier is negated. This is the meaning.

It may be objected here like this: In fact by perception, the indeterminate existence only (nirvishesha sanmatram) is grasped. Anything more than that appearing due to illusion, having a particular determinate form is negated by the sruti by the statement, " Not this not this". The next sutra refutes this objection.

तदव्यक्तमाह हि (3-2-22)

ब्रह्मणः प्रमाणान्तराप्रज्ञातततां द्रढयति -

तत् -ब्रह्म न केनापि प्रमाणेन व्यक्तम् ; तथा आह हि श्रुतिः - ''न संदृशे तिष्ठति रूपमस्य'' इत्यादिका ॥22॥

That Brahman is not manifested by any other pramana or means of valid knowledge. For, the scripture declares thus. (3-2-22)

The fact of Brahman being not known from any other means of valid knowledge is firmly stated here. "tat" means that Brahman is not manifested by any other means of valid knowledge. The sruti declares verily thus – " His form does not stand for being perceived" (Katha. Up. 2-6-9)

अपि संराधने प्रत्यक्षानुमानाभ्याम् (3-2-23)

अपिच- संराधन एवोपलभ्यते; संराधनं सम्यक्प्रीतियुक्तं भजनम्, उपासनमिति यावत् । उपासनरूपतत्प्रीणनेन विना केनापि नोपलभ्यत इति श्रुतिस्मृतिभ्यामवगम्यते । ''नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन । यमेवैष वृणुते तेन लभ्यः'', ''नाहं वेदैर्न तपसा न दानेन न चेज्यया .... भक्त्या त्वनन्यया शक्यः'' इति हि श्रुतिस्मृती । अतः केनापि प्रमाणेना अनभिव्यक्तस्वरूपत्वाद् ब्रह्मणः ''द्वे वाव ब्रह्मणो रूपे'' इत्यादिना ब्रह्मणः प्रकारतयोपदिष्टं जगदैश्वर्यम्, ''नेतिनेति'' इति न निषिध्यते; किन्तु प्रकृतेयत्तामात्रं तु निषिध्यते ॥23॥

In meditation of the form of loving devotion, He becomes realized according to the shrutis or scriptures and smrutis. (3-2-23)

Moreover the intuition of Brahman takes place in meditation. "Samraadhanam" means devotional worship having the characteristic of excessive love towards the Lord. It is understood from the shrutis and smrutis that the Supreme Paramatman cannot be realized by any means other than pleasing Him through the form of loving meditation. This scriptures and smrutis ordain as follows : - "This paramatman cannot be gained through mere 'manana' or rumination, nor through much hearing. He is attainable by that individual self whom the Paramatman chooses" (Mun. Up. 3-2-3), "Neither by the Vedas, nor by austerity, nor by gifts, nor by sacrifice, but only by exclusive devotion I am capable of being known" (Gita 11-53, 54). Therefore the glory of the universe which is taught as the

characteristic (prakara) of Brahman by the scriptures as, "Two are the forms of Brahman" (Br.Up. 2-3-1) is not negated by the statement "Not this much not this much", as the form of Brahman is not manifested by any means of right knowledge. But what is negated here is mere that-much-ness which was propagated in the context.

प्रकाशादिवच्चावैशेष्यं प्रकाशश्च कर्मण्यभ्यासात् (3-2-24)

इतश्च ज्ञानानन्दवज्जगदैश्वर्यमपि ब्रह्मणो रूपम् । येषां वामदेवादीनां संराधनरूपकर्मण्यभ्यासात् प्रकाशश्च सञ्जातः-दर्शनम् सञ्जातम्, तेषां दर्शने प्रकाशादिवत् - ज्ञानादेरिव जगदैश्वर्यस्याप्यवैशेष्यं प्रतीयते, ''तद्धैतत्पश्यन् ऋषिर्वामदेवः प्रतिपेदे अहं मनुरभवं सूर्यश्च'', ''अहं कक्षीवान्'' इत्यादौ ।।24।।

The illumination of the vivid perception of Brahman happens in the repetition of the action of devotion. Just as the illumination of the essential nature of Jnana, Ananda and other attributes, there is non-difference in the illumination of the fact of Brahman being characterized by the universe of the form of murtha and amurtha. (3-2-24)

On account of this reason also, the glory of being qualified by the universe is the essential form of Brahman, just like the essential attributes of Jnana and Ananda. For sages such as Vamadeva and others, the illumination of the vivid realization of Brahman happened on account of continuous repetition of loving devotion towards the Lord.

In their realization, just like the illumination and others i.e. just like the realization of knowledge, bliss and others it is known without any difference the realization of the glory of the universe also. As evidenced in the text, " Seeing the rishi Vamadeva understood, I am Manu and the sun and the Kaksheevan" (Br.Up. 1-4-10).

अतोऽनन्तेन तथा हि लिङ्गम् (3-2-25)

अतोऽनन्तेन कल्याणगुणगणेन योगो ब्रह्मणस्सिद्धः । तथा सत्युभयलिङ्गमेव ब्रह्म ।।25।।

Therefore Brmahan is characterized by infinite auspicious qualities. So it is established that Brahman is verily qualified by the two characteristics (ubhaya lingam). (3-2-25)

Therefore it is proved that Brahman is distinguished by infinite auspicious qualities. As such Brahman verily possesses the two fold characteristics.

इति उभयलिङ्गाधिकरणम्

अहिकुण्डलाधिकरणम्

उभयव्यपदेशात्त्वहिकुण्डलवत् (3-2-26)

''द्वे वाव ब्रह्मणो रूपे'' इत्यादिनोपदिष्टमचिद्वस्तुनो ब्रह्मरूपत्वं किं ब्रह्मस्वरूपस्यैवाचिद्रूपेण परिणामाद्भवति, उत परस्मिन् ब्रह्मण्यचिद्वस्तुनि चैकजातियोगात्, अथ जीववद्ब्रह्मशरीरतया ब्रह्मविशेषणत्वेनेति संशयः । भिन्नत्वाभिन्नत्वरूपोभयव्यपदेशोपपत्तये ब्रह्मैवाचिद्रूपेण

परिणमत इति प्रथमः पक्षः । तथा तु सति ब्रह्मणो निर्दोषत्वादिकं बाध्येतेत्येकजातियोगेनेति द्वितीयः पक्षः । एवं सति "आत्मैवेदं सर्वम्", "ब्रह्मैवेदं सर्वम्" इति ब्रह्मस्वरूपस्यैव सर्वशब्दवाच्यत्वव्यपदेशबाधः स्यात् । न ह्येकैव गोव्यक्तिः खण्डो मुण्डः पूर्णश्रृङ्गो गौः इत्यादिसर्वगोव्यक्ति वाचकशब्दैरभिधीयते । अतो जीवस्येव ब्रह्मशरीरतया ब्रह्मविशेषणत्वेनाचिद्वस्तुनोऽपि ब्रह्मांशत्वमिति राद्धान्तः ।

सूत्रार्थस्तु-तुशब्दोऽवधारणे । अहेः कुण्डलभावादिवद् ब्रह्मस्वरूपस्यैवाचिद्रूपेणावस्थानम् ; कुतः ? नानात्वैकत्वो भयव्यपदेशात् ॥26॥

On account of the two fold designation that the non-sentient principle is different from Brahman and likewise non-different from it, the non-sentient principle is a particular state of Brahman itself just like the snake and its coils. (3-2-26)

The non-sentient entity is taught as a form of Brahman in the scriptural statement, "Indeed there are two forms of Brahman" (Br.Up. 2-3-1). The doubt arises here as follows:- Whether this form of Brahman is on account of the modification of the essential nature of Brahman resulting in the form of the non-sentient entity or whether it is so because both the Supreme Brahman and the non-sentient entity belong to the same class or whether it is on account being an attribute of Brahman by virtue of its being the body of Brahman, just like the jivatman.

The first prima-facie view is that Brahman alone

undergoes modification in the form of the non-sentient entity for the justification of the teaching of the two fold designation that it is different and non-different from Brahman. As in the case stated above, the fact of Brahman being free from all imperfections would be harmed and so the second prima-facie view points out that as both of them belong to the same class, the non-sentient is said to be a form of Brahman. If it is taken like this there would happen contradiction to the declaration that the essential nature of Brahman itself is designated by all terms as mentioned in the text, "All this is the atman" (Ch.Up.7-5-2), "All this is Brahman"(Br.Up. 2-5-1). The same individual cow is not named by words signifying different terms such as the "broken-horned cow", "the hornless cow", "the full-horned cow" etc. Therefore as in the case of the jivatman, by virtue of being the body of Brahman and as an attribute of Brahman, the non-sentient entity is a part of Brahman ('Amsha'). This is the conclusion. The meaning of the sutra is as follows:-

The word "tu" is used to emphasize. The essential form of Brahman alone is existing in the form of the non-sentient entity just as the state of coils of the snake. Why? Because of the two fold designation that the non-sentient is one with Brahman and also different from Brahman.

प्रकाशाश्रयवद्वा तेजस्त्वात् (3-2-27)

वाशब्दोऽनन्तरोक्तव्यावृत्त्यर्थः । यथा प्रकाशतदाश्रययोः तेजस्त्वेनैकजातियोगादभिन्नत्वं भिन्नत्वञ्च, एवमचिद्ब्रह्मणोरपि ॥27॥

Or it maybe like the luminosity and the light

which is its source; because both of them belong to the same genus of light. (3-2-27)

The word "or" is meant to eliminate the other two alternatives. Just as the luminosity or prakasha and the source or the aashraya of that are both different and at the same time non-different, as both of them belong to the same class of tejas or light, the non-sentient Entity and Brahman are different and non-different as they belong to the same class.

पूर्ववद्धा (3-2-28)

वाशब्दः पक्षद्वयव्यावृत्त्यर्थः । पूर्ववत्-यथा पूर्वत्र "अंशो नानाव्यपदेशात्", "प्रकाशादिवत्तु नैवं परः" इत्युभयव्यपदेशोपपत्तये ब्रह्मणो निर्दोषत्वसिद्धये च प्रकाशजाति गुणशरीरवत् पृथक्सिद्ध्यनर्हविशेषणतया जीवस्य ब्रह्मांशत्वमुक्तम् - एवमचिद्वस्तुनोऽपि । अचिद्वाचिशब्देनाप्य चिद्वस्तुविशिष्टं ब्रह्मैवाभिधेयमिति "आत्मैवेदं सर्वम्", "ब्रह्मैवेदं सर्वम्" इत्यभेदव्यपदेशोपपत्तिः । विशेषणविशेष्ययोस्स्वरूपस्वभावभेदज्ञापनाय विशेषणविशेष्ययोः निष्कृष्य भेदेन व्यपदेशश्चोपपद्यते, "क्षरं त्वविद्या ह्यमृतं तु विद्या विद्याविद्ये ईशते यस्तु सोऽन्यः" इति ब्रह्मणो निर्दोषत्वञ्च ॥28॥

Or else in the same manner as the relationship between the jivatman and Paramatman was declared before, the relationship between the universe of non-sentient matter and Brahman should be stated. (3-2-28)

The term "or" is meant for setting aside the two

alternatives mentioned. "purvavath" – as it was declared earlier for justifications of both kinds of declarations in the sutras, "the jivatman is a part or amsha of Paramatman on account of declaration of difference and otherwise" (V.S.2-3-42) and "the jiva is a part of Paramatman as in the case of light and so on, the Paramatman is not of that nature as the jivatman" (VS 2-3-45) for establishing that Brahman is free from all imperfections and just like luminosity, genus, quality and body, as the jivatman is an inseparable attribute of the Brahman, it was declared that he is an 'amsha' of Brahman. By the same analogy, the non-sentient entity also is an inseparable attribute of Brahman. Even by the terms signifying the non-sentient entity, Brahman alone characterized by the non-sentient entity is signified. Thus the reasonableness of the declaration of non-difference such as " all this is the atman" (Ch.Up.7-5-2), "All this is Brahman"(Br.Up. 2-5-1) becomes justified.

For reminding the difference in svaroopa and svabhava of the attribute and to that to which the attribute belongs or visheshana and visheshya, the declaration of the visheshana and visheshya by statement of difference is also reasonable. The fact of Brahman being free from all imperfections is preserved as evidenced in the statement, "The avidya is perishable, vidya is on the other hand immortality. He who rules over vidya and avidya is different "(Sve.Up. 5-1).

प्रतिषेधाच्च (3-2-29)

"स वा एष महानज आत्माऽजरोऽमरः" "नास्य जरयैतज्जीर्यति" "विजरो विमृत्युः" इत्यादिभिः ब्रह्मणोऽचिद्धर्म

प्रतिषेधाच्च विशेषणविशेष्यभावेनैवांशांशिभाव इत्यर्थः ॥29॥

On account of the fact that the properties of the non-sentient are negated of Brahman, the relationship of the amsha and the amshi in only through the relationship of the attribute and the object that is qualified by it. (3-2-29)

On account of the fact that the properties of non-sentient matter are denied of Brahman as evidenced in the texts such as, "This is that great unborn self, undecaying, undying"(Br. Up. 4-4-25), "By the old ag of the body that does not age"(Ch.Up.8-1-5), "It is non-aging, non-dying", the relationship of the amsha-amshi bhava or the relationship of the part and the whole is only through the relationship of the distinguishing attribute and the thing distinguished (visheshana-visheshya sambhandha)

इति अहिकुण्डलाधिकरणम् ॥

पराधिकरणम्

परमतस्सेतून्मानसंबन्धभेदव्यपदेशेभ्यः (3-2-30)

'यतो वा इमानि' इत्यादिना जगज्जन्मादिकारणतया निर्दिष्टात् परस्माद् ब्रह्मणोऽपि परं तत्त्वं किञ्चिदस्ति, नेति संशयः। इतोऽपि परमस्तीति पूर्वः पक्षः । "अथ य आत्मा स सेतुः" इति अस्य सेतुत्वव्यपदेशात्, "एतं सेतुं तीर्त्वा" इति अस्य तरितव्यत्वोपदेशाच्चातोऽन्यदप्यस्तीति गम्यते । "चतुष्पाद्ब्रह्म" "षोडशकलम्" इति परिमितत्वव्यपदेशाच्चा परिमितमन्यदस्तीति प्रतीयते ॥ "अमृतस्यैष सेतुः" इति

प्रापकत्वश्रुतेश्चानेन प्राप्यमन्यदस्तीति प्राप्यप्रापकरूपसंबन्धात् प्रतीयते । तथा, "तेनेदं पूर्णं पुरुषेण सर्वम्" "ततो यदुत्तरतरम्" इति पुरुषशब्दनिर्दिष्टाद् ब्रह्मण उत्तरतरत्वेन भेदव्यपदेशाच्चान्यत् परमस्ति ।

राद्धान्तस्तु – 'न ह्येतस्मादिति नेत्यन्यत्परमस्ति" इति नेतिनिर्दिष्टात् मूर्तामूर्तरूपाद् ब्रह्मणोऽन्यत्परं नास्तीति परतत्त्वनिषेधात्कारणात् ब्रह्मणोऽन्यत्परं नास्ति । सेतुत्वव्यपदेशस्तु "एषां लोकानामसंभेदाय" इति सर्वलोकासङ्करकरत्वकृतः । "एतं सेतु तीर्त्वा" इति तरतिरपि 'वेदान्तं तरति' इतिवत् प्राप्तिवचनः । "चतुष्पाद्ब्रह्म" "षोडशकलम्" इत्युन्मानव्यपदेशोऽपि "वाक् पादः ... चक्षुः पादः" इतिवदुपासनार्थः । संभवति चापरिमितस्यापि तत्तद्देशसंबन्धितयोन्मितत्वानुसन्धानम् । "अमृतस्यैष सेतुः" इति स्वस्यैवामृतस्य स्वयमेव प्रापकमुच्यत, "यमेवैष वृणुते तेन लभ्यः" इत्यादिश्रुतेः । "ततो यदुत्तरतरम्" इत्यपि, "तेनेदं पूर्णम्" इति निर्दिष्टात्पुरुषादन्यस्य न परत्वमाह; अपि तु "तमेव विदित्वाऽतिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय" इति पूर्वप्रतिज्ञातं पुरुषवेदनस्यामृतत्वहेतुत्वमन्यस्य चापथत्वं सहेतुकमुपसंहरति । "यस्मात्परं नापरमस्ति किञ्चित्" इत्यारभ्य, "तेनेदं पूर्णं पुरुषेण सर्वम्" इति पुरुषस्य सर्वस्मात्परत्वं ज्यायस्त्वमन्यस्य परत्वाभावं च प्रतिपाद्य, ततो हेतोः यदुत्तरतरं पुरुषतत्त्वम्; तदेवारूपमनामयम्; "य एतद्विदुरमृतास्ते भवन्ति अथेतरे दुःखमेवापियन्ति" इति पूर्वप्रतिज्ञातमेवोपसंहृतम् ॥

सूत्रार्थस्तु-परमतः - ''जन्माद्यस्य यतः'' इत्यारभ्य ''अतोऽनन्तेन तथाहि लिङ्गम्'' इत्यन्तेन प्रतिपादितान्निखिलजगदेककारणात्सर्वान्तरात्मनः निरस्तनिखिलदोषगन्धानवधिकातिशयानन्तकल्याणगुणाकरात् परस्माद्ब्रह्मणः परमपि किञ्चिदस्तीति कश्चिन्मन्यते। कुतः ? सेतून्मानसंबन्धभेदव्यपदेशेभ्यः । व्याख्याताश्चैते ॥30॥

There is something more celebrated than Brahman on account of the declaration of bridge, measure, connection and difference. (3-2-30)

The doubt raised here is whether there is some reality higher than the Supreme Brahman which is designated as the cause of the origination and others of this universe as evidenced in the text, " From whom all these beings are born" (Tait.Up. 3-1) or whether there is no other entity higher than that Supreme Brahman. The prima facie view is that there is higher reality than that Supreme Brahman. It is understood that there is something higher than the Supreme Brahman as the text declares, "That self is a bank or bridge"(Ch.Up. 8-4-1), and points out the Self as a bank or bridge and it is taught also that it is to be crossed over as the text declares, "Crossing this bridge" (Ch.Up. 8-4-2). As there are declarations such as, "Brahman has four quarters" (Ch.Up. 3-8-2), "Brahman is of sixteen parts" (Pras.Up. 6-1) that point out the limited nature of Brahman, suggest the existence of something else which is unlimited. The declaration that, "This Brahman is the bridge of the immortal" (Mun.Up.2-2-5), suggests that there is something higher than this that is to be attained on account of the connection of the object of attainment

and the means of that attainment. There are texts like, "By this Purusha this whole universe is filled" (Sve.Up. 3-9). "What is higher than that is without form" (Sve.Up. 310).

These declare difference between Brahman who is designated by the term Purusha from the one who is higher than him. Therefore there is something higher than that Brahman.

The conclusion arrived here is as follows:-

The text declares that, "There is nothing higher than Him who has been described by the term 'iti na iti' i.e., not this much only" (Br.Up.2-3-6). This means that there is not anything higher than Brahman which is declared as "not this much, not this much" and which has this form of the murtha and the amurtha. Therefore there is no other thing higher than the Brahman which is the cause. The declaration of the bridge is meant for the non-confounding of these worlds as mentioned in the text "for the purpose of holding separately these worlds" (Ch.Up.8-4-1). The term "tarati" in the text "passing beyond the bridge" (Ch.Up. 8-4-2) signifies reaching or attaining Brahman as evidenced in the usage, "He passes Vedanta". Even the statements, "Brahman has four quarters", "Brahman has sixteen parts" where a measure is mentioned, they are meant for reflecting upon Brahman as related to the respective parts of the infinite Brahman. The text says "Speech is a quarter, Eye is a quarter" and others, it is meant for the purpose of meditation. It becomes possible even for the infinite to be meditated upon as measured as related to particular parts. The statement, "Is the bridge of the immortal" declares that He who is immortal is Himself the means of gaining Him, because the text declares, "He

whom the self chooses, by him the self can be gained" (Mun.Up. 3-2-3). The statement "'tato yaduttarataram' – the person which is higher than the highest" (Sve.Up. 3-10) and the statement "By this person the whole universe is filled" (Sve.Up.3-9) do not declare that someone other than the purusha is higher than Him. But it declares that meditation upon the purusha who was declared earlier as, "Knowing Him alone does one go beyond death; For attaining that there is no other path" (Sv.Up. 3-8) is the cause of attainment of immortality. And it concludes along with reasons that any reasons other than that is not the right path as evidenced in the text that begins with the statement, "The purusha to whom there is no second entity more celebrated than Him" (Sve.Up.3-9), "By that purusha all this is fully pervaded" (Sv.Up.3-9). Thus the utmost supremacy of purusha over all others, the greatness of the purusha and the absence of any other entity higher than that, are expounded and on account of that reason itself the purusha tatva is declared as higher than the high, that itself is described as having no form and is without sorrow. The same truth is concluded as, " Those who know thus become immortal whereas others come upon sorrow alone" (Sve.Up. 3-10). Thus what was proclaimed earlier has been concluded thus.

The meaning of the sutra is as follows:-

"परं अत:" – Someone thinks that there is something higher than the Supreme Brahman, the home of all unsurpassed auspicious and infinite qualities and opposed to the taint of all defiling qualities, that is the innerself of all, that is the one cause of the entire universe which is propounded in the sutras beginning with, "Brahman is that from whom origination and others of this universe

happens" (VS 1-1-2) and concluding with "Therefore Brahman is characterized by infinite auspicious qualities. So it is established that Brahman is verily qualified by the two fold characteristics" (VS 3-1-25). Why? On account of the designations of bridge, measure, connection and difference. All these have been explained here.

सामान्यात्तु (3-2-31)

तुशब्दः पक्षं व्यावर्तयति; सेतुत्वव्यपदेशस्तावत् तस्मात्परं नावगमयति । सेतुसामान्यात् - सादृश्याज्जगद्विधृतिरूपात् ब्रह्मणस्तथाव्यपदेश इति श्रुतिरेव सेतुशब्दं व्याचष्टे - "अथ य आत्मा स सेतुर्विधृतिरेषां लोकानामसंभेदाय" इति । यद्यत्स्वभावा लोकाः सृष्टास्तत्तत्स्वभावासङ्कराय सर्वान् लोकान् अयमेव सेतुवत् बिभर्तीति सेतुरित्यर्थः ॥21॥

The supreme Brmahan is designated as the bridge on account of resemblance. (3-2-31)

The term "tu" sets aside the prima facie view. The designation of "sethu" or bridge does not signify any one higher than that Brahman. Because, it is called so on account of resemblance. The scripture itself explains the meaning of the term 'setu' as Brahman is designated by the term 'setu' as holding the universe unconfounded, as evidenced in the text, "Now this, the above said atman holds all worlds like an embankment. He is the support, he holds all these worlds so that they may not get mixed up" (Ch.Up.8-4-1). The meaning of the statement is that this Brahman alone holds all the worlds just like an embankment so that those worlds that were created as possessing certain natures or characteristics may not get mixed up.

बुध्यर्थः पादवत् (3-2-32)

"चतुष्पाद्ब्रह्म" "पादोऽस्य विश्वा भूतानि" इत्युन्मान व्यपदेशस्तथाऽनुसन्धानार्थः; "वाक् पादः ... चक्षुः पादः" इतिवत् ॥32॥

अपरिमितस्वरूपस्यानुसन्धानार्थतयापि कथं परिमितत्व मित्यत आह -

The statement that Brahman has four quarters is meant for the purpose of meditation. This is just like the usage of the term like 'Pada' in statements like, "Speech is a quarter of Him, Eye is a quarter of Him". (3-2-32)

The declaration of measure in respect of Brahman as, "Brahman has four feet" (Ch.Up.3-18-2), "All these beings are one quarter of Him" (Purusha Sukta) is meant for the purpose of reflection or meditation, just like "Speech is a foot, eye is a foot" (Ch.Up. 5-18-2).

If it is questioned how Brahman can be spoken of as measured, even for the purpose of meditation while He is beyond all measure, the next sutra gives a reply.

स्थानविशेषात् प्रकाशादिवत् (3-2-33)

प्रतिपन्नवागादिस्थानविशेषसंबन्धात् तत्तत्स्थान संबन्धित्वेनावच्छिद्यानुसन्धानं युज्यते; यथा प्रकाशाकाशा देर्विततस्यापि वातायनघटादौ ॥33॥

Owing to the association of particular places as in the case of light and so on, similarly it is possible that Brahman is reflected upon as measured. (3-2-33)

As it is viewed as having measure in respect of speech and so on as associated with the respective special places and also as light, ether and the like are viewed as limited owing to the connection with different places like windows, jars and others though they spread everywhere, it is possible that Brahman is viewed as having measure as associated with the particular places.

उपपत्तेश्च (3-2-34)

"अमृतस्यैष सेतुः" इत्यमृतस्य स्वस्य स्वयमेव प्रापक इति सेतुत्वव्यपदेशोपपत्तेश्चान्यत्परमस्तीति कल्पनं न युज्यते । "नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन । यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनूं स्वाम्" इति हि श्रूयते ॥34॥

On account of the possibility also of the object of attainment itself being the means of its attainment, there is no one higher than the Supreme Self. (3-2-34)

On account of the reasonableness of the declaration the He is the bridge, as mentioned in the statement, "He is the bridge of the immortal" (Mun.Up. 2-2-5), as He is Himself the means of attainment of the immortal. Therefore the assumption that there is one higher than the Supreme Self is not tenable. It is known from the scriptures such as, "This atman cannot be reached through mere manana or rumination, nor through mere meditation, nor through much hearing. He is attainable by that individual

self whom this Paramatman chooses. The Supreme Self reveals Himself to such a one" (Mun.Up. 3-2-34).

तथाऽन्यप्रतिषेधात् (3-2-35)

"तेनेदं पूर्णं पुरुषेण सर्वं" "ततो यदुत्तरतरम्" इति पुरुषादन्यस्य न परत्वमाह - "न तस्येशे कश्चन", "न ह्येतस्मादिति नेत्यन्यत् परमस्ति", "यस्मात्परं नापरमस्ति किञ्चिद्यस्मान्नाणीयो न ज्यायोऽस्ति कश्चित्" - यस्मादपरं परं नास्ति किञ्चिदित्यर्थः - एवमादिषु पुरुषादन्यस्य परत्व प्रतिषेधात्। "ततो यदुत्तरतरम्" इति तु यतः पुरुषतत्त्व मेवोत्तरतरम्, ततो हेतोः यदुत्तरतरं पुरुषत्त्वम्; तदेव "अरूपमनामयम्" इत्यादिना व्याख्यातम् "य एतद्विदुरमृतास्ते भवन्ति" इति - "तमेव विदित्वाऽति मृत्युमेति नान्यः पन्था विद्यतेऽयनाय" इति प्रतिज्ञातमेवोपसंहृतम् । "न तस्येशे कश्चन तस्य नाम महद्यशः" इति च पुरुषतत्त्वमेव वदति । अनन्तरम्, "अद्भ्यः संभूतो हिरण्यगर्भ इत्यष्टौ" इति पुरुषतत्त्ववाचिनै कवाक्यत्वावगमात्; "अम्भस्यपारे" "यमन्तस्समुद्रे कवयो वयन्ति" इति च प्रक्रमात् ॥35॥

Likewise, on account of the denial of any entity higher than the Supreme Brahman, there is no entity higher than that. (3-2-35)

The statements such as, "All this is filled with that Purusha" (Sve.Up. 3-9), "Therefore that Purusha tatva is the most exalted" (Sve.Up. 3-10), do not declare that there is a higher entity than the Purusha. The statements, "There is none who is the master of that entity" (Tait.Up.1-10),

"For there is nothing else higher than this which is designated as 'Not this much'" (Br.Up.2-3-6), "Than whom there is nothing else higher, than whom there is nothing smaller or larger" (Sve.Up.3-9), signify that there is no entity which is higher than that Supreme entity. That is the meaning of those statements. As there is the denial of any entity higher than this purusha as stated above, the meaning of the statement, "tato yaduttarataram" is - as this purusha tatva is higher than every other entity. On account of that reason itself that Purusha tatva which is higher than every other thing that itself is without form and without suffering. Thus is this statement explained. "Those who meditate on this purusha become immortal" (MahaNarayana.Up.11), "Knowing Him alone does one go beyond death; for attaining that, there is no other path" (Sve. Up. 3-8) - with these statements the conclusion to what was propounded earlier is arrived at. The statement, "There is no one that Lords over Him, His name is great fame" (Tait.Narayana 1-10) speaks of this purusha tatva alone. Because it is known that it is the same purusha tatva which is described further as, "This Hiranyagarbha was born of waters" (Purusha sukta), and further it is referred to in the mantras – "The one who is greater than the great resides in the vast ocean" (MahaNarayana-1), "Whom the wise sages know as residing in the ocean"(Maha Narayana-3).

अनेन सर्वगतत्वमायामशब्दादिभ्यः (3-2-36)

अनेन ब्रह्मणा सर्वस्य व्याप्तत्वम्, "तेनेदं पूर्णं पुरुषेण सर्वम्", "अन्तर्बहिश्च तत् सर्वं व्याप्य नारायणः स्थितः", "नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः" इत्यायामशब्देभ्यः - सर्वव्याप्तिवाचिशब्देभ्योऽवगम्यते।

एवमवगम्यमानमेतस्मात्परं वारयतीत्यर्थः । आदिशब्दात् ''आत्मैवेदं सर्वम्'' इत्यादयो गृह्यन्ते । अतः ''यतो वा इमानि'' इत्यादिनाऽवगतजगन्निमित्तोपादानकारणात् (कारणभावात्) ब्रह्मणोऽन्यत् परं न विद्यते ॥36॥

On account of the terms that declare the extent and others, the omnipresence possessed by this Paramatman is made out and so there is no entity higher than this Paramatman. (3-2-36)

The fact of this Brahman pervading everything is declared by the scriptural statements such as, "All this is filled by this Paramatman" (Sve.Up.3-9), "Whatever is seen or heard in this world is pervaded inside and outside by Narayana" (Purusha sukta), "The eternal, pervading omnipresent, which the wise men consider as source of all beings" (Mun. Up.1-1-6). By the term that declare extent - that means the terms signify that pervasion of everything by the Supreme is known from these statements. What is understood from all thus denies any other entity which is higher than the Supreme Paramatman. From the term 'aadi' – 'such as' in the sutra, the statements such as, "All this is the atman" (Ch.Up. 7-25-2) are intended. Therefore it is understood that there is no entity higher than the Supreme Brahman which is the material cause and the instrumental cause of this universe as evidenced in the statements, "From whom all these beings are originated" (Tait Up.3-1).

इति पराधिकरणम्

फलाधिकरणम्

फलमत उपपत्तेः (3-2-37)

किं वेदोदितं यागदानहोमादिकमुपासनाख्यं च, ''यजेत'' ''उपासीत'' इति कामिनो मुमुक्षोश्च कर्तव्यतया श्रूयमाणं कर्मैवापूर्वद्वारेण भोगापवर्गरूपफलदम्, उत तत्तदाराधनैः प्रीतः परमपुरुष एव फलद इति संशयः । कर्मैवेति पूर्वः पक्षः । लोके मर्दनादेः कृष्यादेश्च कर्मण एव साक्षात् परम्परया वा फलप्रदत्वदर्शनात् । वेदे च ''यजेत स्वर्गकामः'', ''आत्मानमेव लोकमुपासीत'' इति कामिनो मुमुक्षोश्च कर्तव्यतया श्रूयमाणं कर्म तत्तत्फलसाधनतयाऽवगतं क्षणिकमप्यपूर्वद्वारेण भोगापवर्गरुपसर्वफलप्रदम् । राद्धान्तस्तु– कर्तव्यतयाऽवगतस्य यागादेरुपासनस्य च ''यज देवपूजायाम्'' इत्यादिनाऽवगतधात्वर्थस्वाभाव्यात्, ''वायुमेव स्वेन भागधेयेनोपधावति स एवैनं भूतिं गमयति'' इति वाक्यशेषाच्च। ''इष्टापूर्तं बहुधा जातं जायमानं विश्वं बिभर्ति भुवनस्य नाभिः। तदेवाग्निस्तद्वायुस्तत्सूर्यस्तदु चन्द्रमाः'', ''स तया श्रद्धया युक्तस्तस्याराधनमीहते । लभते च ततः कामान् मयैव विहितान् हि तान्'', ''अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च'', ''स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः'', ''तत्प्रसादात् परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम्'' इत्यादिश्रुतिस्मृतिभ्यश्च, परमपुरुष एव कर्मभिरुपासनेन चाराधितो भोगापवर्गरूप फलप्रदः । लोके च कृष्यादिकर्मभिः सस्यादिकमुत्पाद्य, तेन भृत्यद्वारेण साक्षाद्वा राजानमभ्यर्च्य, तत एवापेक्षितानि लभन्ते । अतः परमपुरुष एव फलप्रदः ॥

सूत्रार्थस्तु-फलमत उपपत्तेः - अतः - परस्माद्ब्रह्मण एव कर्मभिरुपासनेन चाराधितात् भोगापवर्गरूपफलम् । कुतः ? उपपत्तेः - कर्म हि क्षणध्वंसि न कालान्तरभाविफलायालम् । स हि सर्वज्ञः सर्वशक्तिः परमकारुणिको महोदारः अनादिरनन्तश्च सर्वेश्वरः स्वाराधनरूपेण कर्मणा आराधितः फलप्रद इत्युपपद्यते ॥37॥

The fruit of all karmas such as kaamya karmas and upasana or meditation is attained from that paramatman alone. (3-2-37)

The doubt here is whether karmas such as sacrifices, gifts, oblations and the like as well as meditation upon Brahman that the shrutis have ordained to be performed respectively by those who are interested on the results thereof and those that seek liberation, in statements such as, 'One should perform a sacrifice', 'One should meditate upon Brmahan' and so on, yield the results by themselves through the unseen potency called 'apoorva', or whether the Supreme Purusha alone awards the fruits being pleased with His worship through those deeds.

The prima facie view is that karma alone yields those results. As we see in ordinary life karmas such as ploughing or massaging the body yield the results directly or through some medium. The karma which is known from the Vedas to be performed by one who is desirous of worldly pursuits as well as by one who is seeking liberation as prescribed in the injunctions such as, 'One who is desirous of heaven should perform a sacrifice', 'One should meditate upon the atman alone', is known to be the means of attainment of those results and is known as the yielder of all fruits of the form of worldly experience as well as liberation, through an 'apoorva', though by itself it is momentary.

The conclusion that is arrived at here is as follows:-

The sacrifices and others as well as meditation upon Brahman that are known to be performed from the srutis are known to be the worship of that Supreme Paramatman and that Supreme Paramatman alone being worshipped with those karmas as well as meditation upon Brahman, is the bestower of all fruits of the form of worldly experience as well as liberation, as evidenced from the nature of the meaning of the root 'yaj' meaning worship of the Lord. This is known from the scriptural authorities such as, 'The man thus approaches god Vayu with his proper share and Vayu leads him to prosperity' (Tait. Samhita 2-1-1), Here the final part of the statement says that, "Vayu alone is the yielder of the results" (Tait.Samhita.2-1-1), "That Brahman alone holds all the sacrifices, humanitarian deeds done variously before and being done now, being the hub or the ground of this universe" (MahaNarayana.6), "That is verily Agni, that is Vayu, that is Surya and that alone is the moon" (MahaNarayana.7), "Being filled with such faith, he endeavours to propitiate that god and obtains from him his desires that are ordained by Me" (Gita 7-22), " I am the enjoyer of all sacrifices and I am the dispenser of the results of those actions" (Gita 9-24), "A man gains realization by worshipping that Lord with his ordained duties" (Gita 18-46), "By His grace alone you shall attain supreme peace and eternal place" (Gita 18-62). From all these it is made out that the Supreme Paramatman alone is the bestower of all fruits. Even in the world a person raises crops and worships the king with that either through his servant or directly and attains the objects of desire through

the king. Therefore the grantor of all fruits is the Paramatman alone.

The meaning of the sutra is as follows:- 'फलं अत उपपत्तेः' :- 'अतः' - From the Supreme Paramatman alone who is worshipped with karmas or upasana, one attains the fruit of worldly experience as well as liberation. Why? As it is reasonable. Karma is momentary and is destroyed immediately and it is not capable of yielding a result at a later time. It is quite reasonable that Supreme Paramatman who is omniscient, omnipotent, supremely kind, most benevolent, the one who has neither a beginning nor an end, who is the Supreme Lord - is the bestower of all results, being worshipped by all karmas and upasana that constitute His worship.

श्रुतत्वाच्च (3-2-38)

''स वा एष महानज आत्मा अन्नादो वसुदानः'', ''एष ह्येवानन्दयाति'' इति भोगापवर्गरूपं फलमयमेव ददातीति हि श्रूयते ॥38॥

On account of the scriptural declaration that paramatman alone is the dispenser of fruits, it is just so. (3-2-38)

The scriptures declare that this Paramatman alone is the bestower of all fruits of the form of worldly enjoyments as well as liberation as evidenced in the texts, "This great unborn Paramatman is indeed the bestower of food and wealth" (Br.Up.4-4-24), "He alone causes delight" (Tait.Up.2-7-1).

धर्मं जैमिनिरत एव (3-2-39)

यागादिकमुपासनात्मकं च धर्ममेव फलप्रदं जैमिनिराचार्यो मन्यते; अत एव उपपत्तेः श्रुतत्वाच्चेत्यर्थः । लोके कृष्यादेर्मर्दनादेश्च कर्मण एव साक्षात् परम्परया वा फलदायित्वदर्शनात् वेदेऽपि तथैव युक्तमित्युपपत्तिः । उपपद्यते चापूर्वद्वारेण साधनत्वम् । ''यजेत स्वर्गकामः'', ''ब्रह्मविदाप्नोति परम्'' इति कामिनः कर्तव्यतया कर्मविधानान्यथानुपपत्त्या कर्मैवापूर्वद्वारेण फलसाधनमित्यवगम्यते ॥39॥

For the same reason Jaimini thinks that the fruit is from religious karmas alone. (3-2-39)

The master Jaimini thinks that Dharma or Karma alone of the form of sacrifices and others as well as meditation yields the respective fruits. 'Ata eva' – means on account of the same reasons as well as the declaration of the scriptures. As it is seen in the world that the fruits are bestowed by deeds like ploughing and others as well as 'mardana' or massaging and others either directly or indirectly, it is proper to construe similarly as regards scriptural declarations also. This is mentioned as reasonableness. The means of attainment of the fruit through the medium of 'apoorva' is reasonable. It is understood that karma alone is the means of attainment of the results through the medium of 'apoorva', as otherwise it becomes incompatible with ordaining of karma to be performed by a person who is desirous of the fruit as, "One who is desirous of the heavenly world is to perform a sacrifice", "One who medidates upon Brahman attains Brahman" (Tait.Up.2-1).

पूर्वं तु बादरायणो हेतुव्यपदेशात् (3-2-40)

तुशब्दः पक्षव्यावृत्त्यर्थः । पूर्वोक्तं परमपुरुषस्यैव फलप्रदत्वं भगवान् बादरायणो मन्यते । कुतः ? हेतुव्यपदेशात् - "वायुमेव स्वेनभागधेयेनोपधावति स एवैनं भूतिं गमयति" इति वाय्वाद्यात्मना अवस्थितस्य परमपुरुषस्यैव फलप्रदत्वव्यपदेशात्। "यो वायौ तिष्ठन्" इति च वाय्वाद्यात्मना स एव व्यवस्थितः श्रूयते "तदेवाग्निस्तद्वायुस्तत्सूर्यस्तदु चन्द्रमाः" इति च । तत्परित्यागेनापूर्वस्य फलसाधनत्वकल्पने श्रुतहानमश्रुतकल्पनं च । विध्यपेक्षितफलसाधनत्वप्रकारे वाक्यशेषेणावगते सति न फलसाधनत्वप्रकारकल्पनं न्याय्यम्; यथैव हि रात्रिसत्रादिष्वधिकारकल्पनम् इत्यर्थः ॥40॥

But Badarayana opines the former viz., that Ishwara or Paramatman alone is the bestower of results as reasons have been declared so for the awarding of the results by Paramatman. (3-2-40)

The word 'tu' sets aside the other view. The venerable Badarayana considers the formerly stated view that the Supreme Paramatman alone is the bestower of all fruits. Why ? As the reason has been declared in the declaration that the Supreme person alone, who is residing as the inner-self of the gods such as Vaayu and others, is the bestower of all fruits as evidenced in the text, "The person approaches Vayu thus with his proper share and Vayu leads him to prosperity" (Tait.Samhita.2-1-1). It is declared in the scriptures that the Supreme Paramatman is residing as the inner-self as known from the texts, "He who resides in Vayu" (Br.Up.3-7-7), and "That is verily Agni, that is

Vayu, that is the Surya and that alone is the moon" (Mahanarayana.1-7). Assuming 'apoorva' as the means of the attainment of fruits abandoning the above scriptural statements will result in giving up that which is ordained in the Sruti and imagining something which is not according to the teaching of Sruti. When the mode of being the means or sadhana of the fruit that is desired by the injunction is known clearly from the remaining and completing part of the sentence, it is not reasonable to imagine the way of being the means of the fruit. As in the case of the 'Raatrisatva' and others, the understanding of the qualification of the aspirant is determined, the phalasadhanatva is to be determined here.

इति फलाधिकरणम् ॥

इति श्रीभगवद्रामानुजविरचिते वेदान्तदीपे तृतीयस्याध्यायस्य द्वितीयः पादः ॥

अथ तृतीयोऽध्यायः

तृतीयः पादः

सर्ववेदान्तप्रत्ययाधिकरणम्

सर्ववेदान्तप्रत्ययं चोदनाद्यविशेषात् (3-3-1)

किं सर्वेषु वेदान्तेषु श्रूयमाणा दहरविद्या एकैव, उत विद्यन्तरमिति संशयः। अविशेषपुनश्श्रवणस्य प्रकरणान्तरस्य च विद्याभेदहेतुत्वात् विद्यान्तरमिति पूर्वः पक्षः । चोदनाफलसंयोग रूपाख्यानामविशेषात्, प्रतिपत्तृभेदेन पुनश्श्रवणोपपत्तेः, तत एव प्रकरणान्तरत्वाभावाच्च विद्यैक्यमिति राद्धान्तः । विद्यासु गुणोपसंहारादिचिन्तार्थं शाखान्तराधिकरणोक्तन्याय सिद्धं फलं स्थिरीकृतम् ।

सूत्रार्थस्तु-सर्ववेदान्तप्रत्ययमेकं दहराद्युपासनम् । कुतः ? चोदनाद्यविशेषात् ॥1॥

The meditation which is known from all Vedanta texts is one only. Because of non-difference in regard to the injunction and others. (3-3-1)

The doubt here is whether the meditation such as Daharopasana and others that are known from all Upanishads or Vedanta is one or whether it is a different upasana. The prima facie view is that the meditation is different on account of the fact that the same matter is imparted for a second time without difference and is related to a different context and that is the cause of taking

them as different meditations. The conclusion is that there is identity of meditation on account of the fact that there is non-difference of injunction, the fruit, the name and the 'roopa' or form and there is the possibility of imparting for a second time on account of the difference in respect of the aspirants.

The conclusion which was established according to the reason mentioned in 'Shaakhaantaraadhikarana' vide Poorvamimamsa (Sutras 2,4,9) for the consideration of the combination of the several qualities in different modes of upasana is affirmed.

The meaning of the sutra is as follows :- What is understood from all the Vedanta texts is one such as 'Dhaharopasana' and others. Why ? There is non-difference of injunction and the rest.

भेदान्नेति चेदेकस्यामपि (3-3-2)

अविशेषपुनश्श्रुत्या विद्याभेदावगमान्न विद्यैक्यमिति चेत्-एकस्यामपि विद्यायां शाखान्तरे प्रतिपत्तृभेदात् पुनश्श्रवणमर्थवदिति न विद्याभेदः ॥2॥

''तेषामेवैतां ब्रह्मविद्यां वदेत विधिवद्यैस्तु चीर्णम्'' इत्याथर्वणिकानां शिरोव्रतस्य विद्योपदेशाङ्गत्वनियमदर्शनं विद्याभेदं द्योतयति, विद्यैक्ये ह्याथर्वणिकानामेवेति नियमो नोपपद्यत इत्याशङ्क्याह -

If it is said that the vidyas are not identical on account of difference inferred by repetitions in different 'Shaakhaas', we reply it is not so; because even in the case of the same kind of meditation there can be repetitions for purpose of instruction to disciples of different 'Shaakhaas'. (3-3-2)

If it is said that there is no identity of upasana on account of the fact of the same matter being stated again without difference we say it is not so; on account of the fact that even in one and the same Vidya, the repetition of the same matter without difference is purposeful for instructing disciples of different classes. Therefore there is no difference in the Vidya.

An objection is raised by the poorvapakshi here as follows:- It is ordained that, "This Brahma vidya is to be taught only to those who have performed the ceremony of 'Shiro Vratha' as ordained". Then 'Shiro Vratha' is seen as an accessory for instruction into Vidya amongst the followers of Atharva Veda and this fact itself suggests difference in upasana. If Vidya is taken as identical it does not become compatible that this rule is only in respect of the followers of the Atharva Veda. So there is no oneness of upasana. This objection is set aside by the next sutra.

स्वाध्यायस्य तथात्वे हि समाचारेऽधिकाराच्च सववच्च तन्नियमः (3-3-3)

शिरोव्रतं न विद्याङ्गम्, अपि तु स्वाध्यायस्य तथात्वे हि-स्वाध्यायस्य तज्जन्यसंस्कारभाक्त्वे हि तन्नियमः, ''नैतदचीर्णव्रतोऽधीयीत' इत्यध्ययनसंबन्धात्; समाचाराख्ये ग्रन्थे ''इदमपि वेदव्रतेन व्याख्यातम्'' इति वेदव्रतत्वावगमाच्च। ''ब्रह्मविद्यां वदेत'' - वेदविद्यामित्यर्थः । सववच्च तन्नियमः - यथा हि सवहोमाः सप्तसूर्यादयः शतौदनपर्यन्ताः

आथर्वणिकैकाग्निसंबन्धिनः तत्रैव भवन्ति, तथेदमप्याथर्वण वेदसंबन्धित्वेन तत्रैव भवति ॥3॥

Is not 'Shiro Vratha' mentioned as a particular 'samskara' for the study of the Veda ? Also on account of that rite being a 'Prakarana' or a chapter in the 'Samachara' text. This restriction is just like the libations of the 'Sapta Suryas'. (3-3-3)

The 'Shiro Vratha' is not an 'anga' or accessory for meditation. But it is an accessory for study of Veda for the Aatharvanikas. That rule verily points out that the study of the Veda necessarily requires the refinement caused by that rite as it is mentioned one who has not fulfilled this rite should not study Atharva Veda. Thus there is 'sambandha' or relationship with the study of the Veda. In the text known as 'Samachara', it is understood that this 'ShiroVrata' is also explained as one of the rites connected with the study of the Veda. The meaning of Brahma Vidya mentioned in the Mundaka means the knowledge of the Veda in general. That rule is just like the libation. Just as the libation of the 'sava' relates to the seven Suns upto the 'Shataudana' libation that are offered in one fire by the followers of the Atharva Veda and as they do not relate to others, similarly this 'ShiroVratha' also is related to the followers of the Atharva Veda alone and happens only to them and it does not relate to upasana.

दर्शयति च (3-3-4)

दर्शयति च श्रुतिरुपासनस्य सर्ववेदान्तप्रत्ययत्वम् । छान्दोग्ये दहरविद्यायाम्, ''तस्मिन्यदन्तः'' इति विहितमपहतपाप्मत्वादि

गुणाष्टकं तैत्तिरीयके केवलं ''तस्मिन् यदन्तस्तदुपासितव्यम्'' इत्येवोक्तम्; तदुभयत्र विद्यैकत्वे संभवति ॥4॥

The sruti also declares the identity of meditation or Vidya. (3-3-4)

The sruti also shows that identical meditation is what all the Vedanta texts declare. What is declared in the Chandogya Upanishad as regards 'Dahara Vidya' as the eight characteristics such as 'Apahatapaapmatva' or being opposed to all that is sinful, in the statement, "What is within that, that is to be sought" (Ch.Up.8-1-1) is declared in the Taittireeya Upanishad simply as, "What is within that is to be meditated upon" (Tait.Narayana.10-7). This becomes possible only when the one and the same upasana is ordained by both Upanishads.

उपसंहारोऽर्थाभेदाद्विधिशेषवत् समाने च (3-3-5)

तदेवं सर्ववेदान्तेषु दहराद्युपासने समाने-एकस्मिन् सति तत्तदुपासने वेदान्तान्तरविहितस्य गुणस्य वेदान्तान्तरे चौपसंहारः कर्तव्यः । कुतः ? अर्थाभेदात् - तद्विद्याङ्गत्वेन तदुपकाराभेदात्। विधिशेषवत् - यथैकस्मिन् वेदान्ते वैश्वानर विद्यादिविधिशेषतया विहितस्य गुणस्य तदुपकारायोपसंहारः; तथा वेदान्तान्तरेऽपि तद्विद्याङ्गत्वाविशेषादुपसंहारो न्याय्यः ॥5॥

There is combination of the characteristics declared in one Vedanta with the characteristics declared in another Vedanta as the meditation is the same and as there is non-difference of the purport, just as in the case of that which is subservient to an injunction. (3-3-5)

The meditation such as 'Daharopaasana' and others prescribed in all Vedanta texts thus being one and the same, in such meditation the characteristics prescribed in one text are to be combined with the characteristics or qualities mentioned in other. Why ? Because, as there is non-difference of purport i.e., there is non-difference in subscribing as accessories to such meditation. It is just like that which is subservient to an injunction. Just as the qualities that are ordained as subservient to the meditation such as 'Vaishvanara Vidya' and others in one Vedanta are to be combined for assisting that meditation, in the same way combining the qualities declared in another Vedanta in respect of that meditation such as 'Vaishvanara Vidya' and others is reasonable as there is non-difference in being accessories to that meditation.

इति सर्ववेदान्तप्रत्ययाधिकरणम् ॥

अन्यथात्वाधिकरणम्

अन्यथात्वं शब्दादिति चेन्नाविशेषात् (3-3-6)

अस्ति ह्युद्गीथविद्या वाजिनां छान्दोगानां च । वाजिनां तावत्, ''हन्तासुरान् यज्ञ उद्गीथेनात्ययाम'' इत्यारभ्य उद्गीथे प्राणदृष्ट्योपासनं शत्रुपरिभवफलं विहितम् । छन्दोगानामपि, ''तद्ध देवा उद्गीथमाजह्रुः अनेनैनानभिहनिष्यामः'' इत्यारभ्य उद्गीथे प्राणदृष्ट्योपासनमेव शत्रुपरिभवफलं विहितम् । किमुभयत्र विद्यैक्यम्, उत विद्याभेद इति संशयः। चोदनाद्यविशेषाद्विद्यैक्यमिति पूर्वः पक्षः । राद्धान्तस्तु - यद्यप्युभयत्रोद्गीथे प्राणदृष्ट्योपासनमविशिष्टमुक्तम् - तथापि छन्दोगानाम् ''ओमित्येतदक्षरमुद्गीथमुपासीत'' इति प्रकृत्य,

'उद्गीथमाजह्रुरनेनैनानभिहनिष्यामः'' इत्युद्गीथावयवे प्रणवे प्राणदृष्ट्योपासनमुक्तम्; वाजिनां तु ''हन्तासुरान् यज्ञ उद्गीथेनात्ययाम'' इत्युपक्रमादविशेषेण कृत्स्नोद्गीथे प्राणदृष्ट्योपासनमुक्तम् । ''अथ ह य एवायं मुख्यः प्राणस्तमुद्गीथमुपासाञ्चक्रिरे'' इति छन्दोगानामुद्गानकर्मण्युद्गीथावयवे प्रणवे प्राणदृष्टिविधानात्, वाजिनां तु, ''अथ हेममासन्यं प्राणमूचुस्त्वं न उद्गायेति । तथेति तेभ्य एव प्राण उदगायत्'' इति कृत्स्नोद्गीथस्य कर्तरिप्राणदृष्टिविधानाच्चोभयत्र रूपभेदाद्विद्याभेद इति ॥

सूत्रार्थस्तु-अन्यथात्वं शब्दादिति चेदिति राद्धान्तच्छायया परिचोद्य, नाविशेषादिति पूर्वपक्षी परिहरति । ''अथ ह य एवायं मुख्यः प्राणस्तमुद्गीथमुपासाञ्चक्रिरे'', ''अथ हेममासन्यं प्राणमूचुस्त्वं न उद्गायेति तथेति तेभ्य एष प्राण उदगायत्'' इत्येकत्रोद्गीथे प्राणदृष्टिशब्दात्, इतरत्रोद्गातरि प्राणदृष्टिशब्दाच्च रूपान्यथात्वमिति चेत्-न रूपभेदः। कुतः, अविशेषात् - उपक्रमे ह्यविशेषेण ''उद्गीथेनात्ययाम'', ''उद्गीथमाजह्रुरनेनैनानभिहनिष्यामः'' इत्युद्गीथस्यैवोपास्यत्वप्रतीतेः, ''त्वं न उद्गायेति तथेति तेभ्य एष प्राण उदगायत्'' इति कर्मण्येवोद्गीथे कर्तृत्वमुपचर्यत इति युक्तम् ; अन्यथोपक्रमविरोधः स्यात् ॥6॥

If it be said that there is difference in 'Udgitha Vidya' on account of scriptural statements, we say no; because there is no difference. (3-3-6)

The 'Udgitha Vidya' is found in the texts of 'Vaajasaneyins' and in the text of the Chandogaas. In the Vaajasaneya text it is ordained that Udgitha should be meditated upon with the view of Prana for bringing about conquest of enemies as evidenced in the text beginning with, "Let us overcome the Asuras at the sacrifices by means of the Udgitha" (Br.Up.1-3-1). Even in the text of the Chandogaas it is declared, "The gods took to Udgitha, with the idea 'by this we will conquer these Asuraas'" (Ch.Up.1-2-1). Beginning thus it is declared that the meditation upon Udgitha alone with the view of Prana would yield the result of the defeat of the enemies. The doubt here is whether one and the same upasana is ordained in both the texts or whether there is difference in meditation. The prima facie view is that there is the same meditation prescribed in both texts as there is non-difference in the injunction and others.

The conclusion on the other hand is as follows : Though in both Vedantas meditation upon Udgitha with the view of Prana is declared without any difference, but yet in the text of the Chandogaas beginning with the statement, "One should meditate upon the letter 'Om', the Udgitha" (Ch.Up.1-1-1), it is declared that one should meditate upon 'Pranava', a part of Udgitha, with the view of Prana in it as prescribed in the text, "The gods took to Udgitha with the idea 'by this we will conquer these asuraas'" (Ch.Up.1-2-1).

In the Vaajasaneya on the other hand, the meditation upon the whole of Udgitha with the view of Prana is declared without any difference beginning with the statement, "Let us surpass the asuraas in this sacrifice

through the Udgitha" (Br.Up.1-3-1). The view of Prana is enjoined in 'Pranava' which is a part of Udgitha in the process of singing (Udgaana) as found in the text, "They then meditated upon Udgitha as that which happens to be the Vital air" (Ch.Up.1-2-7). In the Vaajasaneya texts it is enjoined that one should have the view of Prana in the singer, whole of Udgitha as evidenced in the text, "They said to the chief Prana who is in the mouth, 'chant the Udgitha for us'. It agreed to do so and chanted the Udgitha for them" (Br.Up.1-3-7). Thus there is difference in meditation on account of the difference in form between the two types of meditation.

The meaning of the sutra is as follows:- The 'poorvapakshin' or objector raises an objection according to the view of the Sidhhanta as, "If it be said that there is difference in Udgitha Vidya on account of scriptural statements", and refutes it by the statement, "we say no because there is no difference".

If it is argued that there is difference in form as in one place it is ordained to have the view of Prana in Udgitha and in another place it is ordained to have the view of Prana in the singer of Udgitha or 'Udgaata' as evidenced in the texts, "Then they meditated upon Udgitha as that which happens the Vital air" (Ch.Up.1-2-7), and "They said to the chief Prana who is in the mouth, 'chant the Udgitha for us'. It agreed to do so and chanted Udgitha for them" (Br.Up.1-3-7), we say there is no difference in form. Why? Because of non-difference between them. In the commencement it is understood that Udgitha alone ought to be meditated upon as known from the text, "Let

us surpass the asuras through the Udgitha" (Br.Up.1-3-1), and "The gods took to Udgitha with the idea, 'By this we will conquer these asuras'" (Ch.Up.1-2-1). In the statement, "'Chant the Udgitha for us', it agreed to do so and Prana chanted for them", here it is reasonable to understand that the 'Karthrutva' or doer-ship of Prana in singing the Udgitha is used in a secondary sense in the place of the accusative case. If not there will be contradiction to the 'upakrama' or commencement of the topic.

न वा प्रकरणभेदात् परोवरीयस्त्वादिवत् (3-3-7)

न चैतदस्ति-यत् रूपैक्याद्विद्यैक्यमिति ; कुतः ? प्रकरणभेदात् - छान्दोग्ये हि ''ओमित्येतदक्षरमुद्गीथमुपासीत'' इत्युद्गीथावयवभूतं प्रणवमुपास्य प्रकृत्य, ''उदगीथमाजह्रुः'' इति वचनादुद्गीथावयवभूतः प्रणव एवोद्गीथशब्देनोच्यत इत्यवगम्यते ; वाजसनेयके त्वविशेषेण, ''उद्गीथेनात्ययाम'' इत्युपक्रमात् कृत्स्नोद्गीथ उपास्यः । अत उद्गीथेप्राणदृष्ट्य विशेषेऽपि रूपभेदाद्विद्याभेदः । परोवरीयस्त्वादिवत् - यथैकस्यामपि शाखायाम् उद्गीथावयवभूते प्रणवे परमात्मदृष्टिविधानसाम्येऽपि हिरण्मयपुरुषदृष्टिविधानात् परोवरीयस्त्वादिगुणविशिष्टदृष्टिविधानमर्थान्तरमिति रूपभेदः - तद्वदत्रापि । एवं प्रकरणभेदेनोपक्रम एवैकत्रोद्गीथावयवविषयत्वेन अन्यत्र कृत्स्नोद्गीथविषयत्वेन चोपासनभेदे सिद्धे सति उपसंहारस्थं कर्मविषयं कर्तृविषयं च प्राणदृष्टिविधानं यथाश्रुतमवतिष्ठत इत्यभिप्रायः ॥7॥

There is never identity between these two meditations because there is difference of subject matter. This is just like the meditation upon 'Pranava' characterised by the attribute of being higher than the high and so on is different from 'Pranavopasana' characterized by other attributes. (3-3-7)

There is not this understanding that there is identity of meditation on account of the object of meditation being the same. Why ? Because of the difference in the subject matter. In the Chandogya Upanishad the Pranava which is a part of Udgitha is introduced as the object of meditation in the statement, "One should meditate upon this letter 'Om', the Udgitha" (Ch.Up.1-1-1) and further on by the statement, "The gods took to Udgitha" (Ch.Up.1-2-1) it is known that the Pranava which is a part of Udgitha is itself called by the term Udgitha.

In the 'Vaajasaneya' text the whole of Udgitha is introduced as the object of meditation as seen in the commencement, "Let us surpass the asuras through the Udgitha" (Br.Up.1-3-1). Therefore even though there is no difference in having the view of Prana in Udgitha, as there is difference in form, the upasanas are different.

This is just like the case of the attribute of being higher than the high and so on. Though there is similarity in enjoining the view of Paramatman in Pranava which is a part of Udgitha as found in the same branch of the Veda, the enjoining of the view of Paramatman as qualified by the attribute of being higher than the high is different in form from the meditation enjoining the view of Paramatman having the form of a 'Hiranmaya Purusha'. In the same way, there is difference here also in respect of the

form of the two meditations. Thus on account of the difference in subject matter in the commencement itself in one place as it relates to a part of Udgitha and in the other place as it relates to the entire Udgitha, the difference in meditation is established. When it is so, the enjoining of the view of Prana as related to 'Karma' in one place and the 'Karta' in another place will remain as ordained by the scripture. This is the idea.

संज्ञातश्चेत्तदुक्तम् अस्ति तु तदपि (3-3-8)

उद्गीथविद्येति संज्ञैक्यात् तत्-विधेयविद्यैक्यमुक्तं चेत्-तत्-संज्ञैक्यं विधेयभेदेऽपि अस्ति तु-अस्त्येवेत्यर्थः । यथा नित्याग्निहोत्रे, कुण्डपायिनामयनाग्निहोत्रे च; यथा च छान्दोग्ये प्रथमप्रपाठकोदितासु बह्वीषु विद्यासु उद्गीथविद्येति संज्ञैक्यम् ॥8॥

If it is stated that there is identity of meditation on account of the same designation of Udgitha Vidya, we say that the name may be the same though the objects of injunction differ. (3-3-8)

If it is said that the oneness of Vidyas is intended on account of the same name viz., Udgitha Vidya, we say that oneness of the name is found where the objects enjoined are different. The term 'Agnihotra' is applied to the 'Nityaagnihotra' or permanent Agnihotra as well as to the Agnihotra which is part of the sacrifice of the 'Kundapaayins'. The term Udgitha Vidya is commonly given to many different meditations that are prescribed in the first 'Prapaathaka' of Chandogya Upanishad. Therefore there is difference in meditation though the name is same.

व्याप्तेश्च समञ्जसम् (3-3-9)

प्रथमप्रपाठके उपक्रमवदुत्तरास्वप्युद्गीथविद्यासूद्गीथावयवस्य प्रणवस्यैवोपास्यत्व व्याप्तेर्मध्यगतस्य "तद्ध देवा उद्गीथमाजह्रुः" इत्युद्गीथशब्दस्यापि प्रणवविषयत्वमेव समञ्जसम् ॥9॥

It is appropriate that Udgitha Vidya is having Pranava as its subject on account of the cause of pervasion of Pranava which is the object of meditation. (3-3-9)

As in the introduction of the Pranava as an object of meditation in the first chapter or 'Prapaathaka' of the Chandogya Upanishad, even in the later meditations or vidyas the Pranava alone which is the part of Udgitha extends throughout and therefore it is appropriate to understand that the term Udgitha also denotes Pranava alone in the statement, "The gods took to Udgitha" (Ch.Up.1-2-1), which comes in the middle.

इति अन्यथात्वाधिकरणम्

सर्वाभेदाधिकरणम्

सर्वाभेदादन्यत्रेमे (3-3-10)

'यो ह वै ज्येष्ठं च श्रेष्ठं च वेद, ज्येष्ठश्च ह वै श्रेष्ठश्च भवति । प्राणो वा व ज्येष्ठश्च श्रेष्ठश्च' इति छन्दोगानां वाजिनां कौषीतकिनां च प्राणविद्याऽऽम्नाता । तत्र छान्दोग्यवाजसनेयकयोस्सर्वस्यैवसारूप्यात् प्राणविद्यैकैव । कौषीतकिप्राण

विद्यायास्तस्याश्च भेदोऽस्ति, उत नास्तीति संशयः । अस्ति भेद इति पूर्वः पक्षः । यद्यपि सर्वत्र ज्यैष्ठ्यश्रैष्ठ्यगुणकः प्राण एक एवोपास्यः - तथापि छन्दोगानां वाजसनेयिनां च ज्यैष्ठ्यश्रैष्ठ्यगुणकस्य प्राणस्य वागादिगतवसिष्ठत्वादिगुण संबन्धित्वमपि शब्दादेव प्रतीयते । कौषीतकिनां तु न तथेति रूपभेदाद्विद्याभेदः । राद्धान्तस्तु-यद्यपि कौषीतकिप्राणविद्यायां वागादिगतवसिष्ठत्वादि संबन्धित्वमपि प्राणस्य शब्दान्नाभिहितम् - तथापि तत्रापि प्राणस्य ज्यैष्ठ्यश्रैष्ठ्योपपादनं वागादीनां स्थितेः तत्तत्कार्यस्य च प्राणाधीनत्वेनेत्येतदविशिष्टमिति वागादिगतवसिष्टत्वादेरपि प्राणहेतुकत्वानुसन्धानेन विना प्राणस्य ज्यैष्ठ्यश्रैष्ठ्यानुसन्धानमनुपपन्नमिति कौषीतकि प्राणविद्यायामपि वागादिगतवसिष्ठत्वादिसंबन्ध्येव प्राण उपास्य इति रूपाभेदाद्विद्यैक्यम् ।

सूत्रार्थस्तु-सर्वाभेदादन्यत्रेमे - अन्यत्र कौषीतकिप्राण विद्यायामपि इमे वसिष्ठत्वादयः सन्त्येव । कुतः ? सर्वाभेदात् प्राणज्यैष्ठ्यश्रैष्ठ्योपपादनप्रकारस्य सर्वस्य तत्राप्यभेदात् । वागादीनां स्थितेः कार्यस्य च प्राणहेतुकत्वेन हि प्राणस्य ज्यैष्ठ्यं श्रैष्ठ्यंचात्राप्युपपादितम् । अतो वागादिगतकार्यसामर्थ्यरूप वसिष्ठत्वादिसंबन्धित्वं प्राणस्यात्राप्युक्तमेवेत्यर्थः ॥10॥

The qualities of Praana vidya mentioned in Chandogya and Brihadaranyaka are to be combined elsewhere also i.e., the Praana vidya of Kaushitaki, because there is non-difference of everything in these meditations. (3-3-10)

The meditation upon Praana is ordained in the text of the Chandogaas, the followers of Chandogya., the followers of Vajins and the followers of the Kaushitaki branch of Veda as in the text, "He who knows the eldest and the most celebrated becomes the eldest and the most celebrated. Praana or the vital air is the eldest and most celebrated" (Ch.Up.5-1-1). As everything is identical as regards the meditation upon Praana as taught in Chandogya and Vaajasaneyaka there is identity alone of this meditation. But the doubt here is whether there is difference between the Praana vidya of the Kaushitakins and the meditation ordained in Chandogya and Brihadaranyaka or whether there is no difference ? The prima facie view is that there is difference between these two kinds of meditation. Though the one Praana alone is to be meditated as characterised by the qualities of being the eldest and most celebrated but yet in Chandogya and Vaajasaneyaka the association with the qualities of 'Vasistatva' and others that are related to speech and others as related to Praana who is characterised by qualities of being the eldest and most celebrated are known from the text itself. But it is not so in the text of the Kaushitaki. Therefore there is difference in meditation on account of the difference in form.

But the conclusion arrived at is as follows:

Though in the meditation upon Praana as ordained in the Kaushitaki Upanishath the relationship of having the quality of being the richest as associated with speech and others is not mentioned in the text expressly, but yet there is no difference in the declaration of Praana being the eldest and the most celebrated and in the fact of the existence and functioning of speech and others dependent upon Praana, the reflection upon the qualities of being the eldest and

most celebrated of Praana will not become compatible without the reflection of the quality of being the richest as related to speech and others that are caused by Praana. Therefore even in the meditation upon Praana as ordained in the Kaushitaki text, Praana is to be meditated upon necessarily related to the quality of being the richest which belongs to speech and so, as there is no difference in form, there is identity of meditation.

The meaning of the sutra is as follows: 'Sarvaabhedaadanyatreme' – 'Anyatra' means even in the Praana vidya of the Kaushitaki; 'Ime' means the qualities of Vasistatva or being the richest and others are necessarily there. Why ? 'Sarvaabhedaat' – as there is non-difference of everything in the ordaining of the qualities of Praana being the eldest and the most celebrated. As the existence of speech and others as well as their functions are on account of Praana, the qualities of being the eldest and the most celebrated are expounded here also. Therefore, even here i.e., in the meditation on Praana of the Kaushitakins, the association of Praana with the quality of Vasistatva and others which is of the form of the ability of action related to speech and others is declared.

इति सर्वाभेदाधिकरणम् ॥

आनन्दाद्यधिकरणम् ।

आनन्दादयः प्रधानस्य (3-3-11)

सत्यज्ञानानन्दामलत्वानन्तत्वरूपाःब्रह्मस्वरूप निरूपक गुणाः सर्वासु परविद्यासूपसंहर्तव्याः, उत नेति संशयः । नोपसंहर्तव्या इति पूर्वः पक्षः, अप्रकरणाधीतानामुपसंहारे

प्रमाणाभावात्, ब्रह्मगुणानामसंख्येयत्वेनोपसंहाराशक्तेश्च । राद्धान्तस्तु-ज्ञानानन्दादीनां ब्रह्मस्वरूपनिरूपक गुणत्वेन तैर्विना ब्रह्मत्वरूपानुसन्धानानुपपत्तेः सर्वासूपसंहर्तव्याः - इति ।

सूत्रार्थस्तु - सर्वाभेदादित्यतोऽभेदादिति वर्तते, आनन्दादयो गुणाः सर्वासूपसंहर्तव्याः प्रधानस्य-गुणिनो ब्रह्मणस्सर्वासु विद्यास्वभेदात् । सर्वासु परविद्यासु ब्रह्मैकमेवानुसन्धेयं चेत्, यैर्गुणैर्विना ब्रह्मस्वरूपानुसन्धानमशक्यम्, ते ज्ञानानन्दादयोऽनुसन्धेया इत्यर्थः ॥11॥

As there is no distinction in regard to Brahman the possessor of the qualities, the qualities of Ananda or bliss and others are to be included in all meditation upon Brahman. (3-3-11)

The doubt here is whether all the qualities such as Satya, Jnana, Ananda, Amalatva and Anantatva that determine the essential nature of Brahman are to be combined in all meditations upon Brahman or not.

The prima facie view is – all these qualities are not to be included as there is no valid reason for including the qualities that are not expressly mentioned in the context and also as it is impossible to combine all qualities of Brahman as they are infinite.

The conclusion on the other hand is as follows: the qualities such as Jnana, Ananda and others are to be included in all meditations upon Brahman, as the reflection upon the essential nature of Brahman becomes incompatible without the reflection upon Jnana, Ananda and others that determine the essential nature of Brahman.

The meaning of the sutra is as follows: From the previous sutra, from the clause "As there is non-difference of everything", the term 'Abhedaat' or 'as there is non-difference' is to be carried on here.The qualities such as Ananda and others are to be included in all meditations upon Brahman. 'Pradhaanasya' – As in all meditations, Brahman, the possessor of the qualities, is the same. In all meditations upon Brahman, if Brahman alone is to be meditated upon, the qualities such as Jnana, Ananda and others, without the reflection upon which qualities it is impossible to meditate upon the essential nature of Brahman, are necessarily to be meditated upon.

प्रियशिरस्त्वाद्यप्राप्तिरुपचयापचयौ हि भेदे (3-3-12)

आनन्दादीनां प्राप्तावपि, "तस्य प्रियमेव शिरः । मोदो दक्षिणः पक्षः" इति प्रियशिरस्त्वादीनामप्राप्तिः; ब्रह्मसवरूपगुणत्वाभावात् तेषाम् । ब्रह्मणः शिरःपक्षादिभेदे स्वरूपे सति ब्रह्मण उपचयापचयौ प्रसज्येयाताम् । ततश्च, "सत्यं ज्ञानमनन्तं ब्रह्म" "आनन्दोऽजरः" इत्यादिर्विरुध्यते ॥12॥

प्रियशिरस्त्वादिभ्य आनन्दादीनां विशेषमाह –

Qualities such as 'Priyashirastva' or 'having joy as the head' are not established as qualities of Brahman. Otherwise the eventuality of increase and diminution would happen to Brahman. (3-3-12)

Though the qualities of Ananda and others are to be reflected, the qualities of 'Priyashirastva' and others as ordained in, "Joy is verily his head, happiness is the right

side" (Tait.Up.2-5) are not established as the qualities of Brahman as they are not the qualities that determine the nature of Brahman. If the essential nature of Brahman possesses the different parts such as head, wings and others, Brahman would be liable to increase and decrease. Then it would conflict with the texts such as, "True Knowledge Infinite" (Satyam Jnanam Anantham), "Anandaha Ajaraha" and others. The distinction of Ananda and others from the qualities of 'having joy for its head' and others is pointed out in the next sutra.

इतरे त्वर्थसामान्यात् (3-3-13)

इतरे आनन्दादयः अर्थसामान्यात् ब्रह्मस्वरूपसामान्यात् सर्वास्वनुवर्तन्ते । ब्रह्मस्वरूपनिरूपणधर्मत्वेन ब्रह्मस्वरूपसमाना हि ते ॥

प्रियशिरस्त्वादयो ब्रह्मस्वरूपधर्मा न भवन्ति चेत् – तदभिधानं किमर्थमित्यत आह –

But the other qualities such as Ananda and others are related to all types of meditations on account of being equal in determining the essential nature of the thing. (3-3-13)

'Itare' – means the other qualities such as Bliss and others; 'Artha Saamaanyaat' – means as they are equal in determining the essential nature of Brahman; they are included in all meditations. They are equal to the essential nature of Brahman itself by virtue of being the characteristics that determine the essential nature of Brahman.

If it is asked for what purpose the qualities of 'Priyashirastva' or 'having joy for its head' and so on are declared if they do not become the qualities that determine the nature of Brahman, the answer is given in the next sutra.

आध्यानाय प्रयोजनाभावात् (3-3-14)

अनुचिन्तनार्थं तदभिधानम्, प्रयोजनान्तराभावात् । "ब्रह्मविदाप्नोति परम्" इति वेदितव्यतयोपदिष्टं ब्रह्म आनन्दमयं प्रियमोदादिरूपेण विभज्य शिरः पक्षादित्वेन रूपयित्वा बुद्धावारोप्यत इत्यर्थः ॥14॥

The qualities of 'Prayashirastva' or 'having joy for its head' and so on are mentioned for the pusposes of meditation because there is no other purpose for them. (3-3-14)

The mention of the qualities of Brahman as having joy for its head and so on is for the purpose of meditation; Because there is the absence of any other purpose. Brahman which is 'Anandamaya' or consisting of Bliss, which was taught to be meditated upon as, "He who meditates upon Brahman attains the Highest" (Tait.Up.2-1) is classified in the form of joy, delight and so on and metaphorically described as head, wings and so on and is represented by this means to the mind. This is the meaning of the statement.

आत्मशब्दाच्च (3-3-15)

"अन्योऽन्तर आत्माऽऽनन्दमयः" इत्यात्मशब्दाच्च प्रियशिरस्त्वादयो न ब्रह्म स्वरूपधर्माः। शिरः पक्षादयो हि नात्मधर्माः ॥15॥

And also on account of the declaration of the term 'Atman', the qualities of 'Priyashirastva' and so on do not get included. (3-3-15)

On account of the denotation of the term 'Atman' as evidenced in the text, "Different from this is the Innerself consisting of Bliss" (Tait.Up.2-5-1), it is known that qualities like 'having joy as the head' and so on are not the characteristics determining the essential nature of Brahman. Head, wings and so on are not verily the characteristics or the qualities of the Atman.

आत्मगृहीतिरितरवदुत्तरात् (3-3-16)

"अन्योऽन्तर आत्मा" इत्यात्मशब्देन परमात्मन एव गृहीतिः - ग्रहणम् ; इतरवत् - "आत्मा वा इदमेक एवाग्र आसीत्" इत्यात्मशब्देन यथा परमात्मनो ग्रहणम्, तद्वत् । कथमिदमवगम्यते, ? तदेकार्थादुत्तरात्, 'सोऽकामयत बहु स्याम्, प्रजायेय' इत्यादिवाक्यात् ॥

By the term 'Atman', Paramatman alone is denoted as in other places and on account of the subsequent passage which runs as, "He desired May I have many" (Tait.Up.2-6-1). (3-3-16)

By the term 'Atman' in the text, "Different from that is this Self of Bliss" (Tait.Up.2-5-1), the Supreme Paramatman alone is referred to. 'Grheetihi' means 'Grahanam'. 'Itaravat' this is as in other cases. This is just like the signification of Paramatman by the term 'Atman' in the text, "The self only was this in the beginning" (Aithareya Up.1-1-1). But how is this proved ? This is established from a statement which comes subsequently

having the same meaning, vide "He desired, May I become many, May I grow forth" (Tait.Up.2-6-1).

अन्वयादिति चेत् स्यादवधारणात् (3-3-17)

पूर्वेषु, ''अन्योऽन्तर आत्मा प्राणमयः'' इत्यादिवाक्येष्वनात्मस्वप्यात्मशब्दान्वयात् कथमुत्तर वाक्यान्निर्णय इति चेत् - ''तस्माद्वा एतस्मादात्मन आकाशस्संभूतः'' इति प्रकृतस्यात्मन एव प्राणमयादिष्वा नन्दमयपर्यन्तेषु आत्मशब्देनावधारणात् स्यादेव निर्णयः । अतः प्रियशिरस्त्वादीनामनात्मधर्मत्वात्, ज्ञानानन्दादीनामात्म स्वरूपनिरूपणधर्मत्वाच्च तेषामेव सर्वत्रोपसंहारः ॥17॥

If it be said that it is not possible to determine that the term 'Atman' denotes Paramatman on account of the term 'Atman' being used to signify the non-sentient also, we say it is certainly possible to determine so. Because, even earlier the same signification of Paramatman is ascertained. (3-3-17)

If it is argued how from a subsequent statement it can be ascertained that the term 'Atman' denotes Paramatman alone, as the term 'Atman' is seen to be connected with what is not the 'Atman' as seen in the earlier passages, "There is another self different from that made of Praana" (Tait.Up.2-2-1), we say that it is possible to determine that it is Paramatman alone as Paramatman who is referenced in the statement, "From that the Atman of this nature, ether was produced" (Tait.Up.2-1-1), is (emphatically) mentioned throughout, beginning with the series of 'Praanamaya' ending with 'Anandamaya'.

Therefore as 'Priyashirastva' and others are the characteristics of that which is not the Atman and also as knowledge, bliss and so on are characteristics that determine the nature of Paramatman in all meditations, they alone are to be included.

इति आनन्दाद्यधिकरणम् ॥

कार्याख्यानाधिकरणम्

कार्याख्यानादपूर्वम् (3-3-18)

छान्दोग्यवाजसनेयकयोः ज्येष्ठं च श्रेष्ठं च प्राणमुपास्यं विधाय 'स होवाच किं मे वासो भविष्यतीति आप इति होचुः' इत्यपां प्राणस्य वासस्त्वमुक्त्वा, ''तस्माद्वा एतदशिष्यन्तः पुरस्ताच्चोपरिष्टाच्चाद्भिः परिदधति लम्भुको ह वासो भवत्यनग्नो भवति'' इति छान्दोग्ये वाजसनेयके चापां प्राणवासस्त्वमुक्त्वा, ''तस्मादेवंविदशिष्यन्नाचामेदशित्वा चाचामेदेतमेव तदनमनग्नं कुरुते'' इति । आचमनेन प्राणमनग्नं कुरुत इत्यर्थः । अत्राशनात्पुरस्तादुपरिष्टाच्च किमाचमनं प्राणविद्याङ्गं विधीयते, उताचमनीयानामपां प्राणवासस्त्वानुसन्धानं विधीयत इति संशयः। ''आचामेत्'' इत्याचमने विधिप्रत्ययश्रवणात् स्मृत्याचार प्राप्तादाचमनादाचमनानन्तरं प्राणविद्याङ्गं विधीयत इति पूर्वः पक्षः। राद्धान्तस्तु - ''अशित्वा चाचामेत्'' इत्याचमनं चात्र प्रतीयते; आचमनीयानामपां प्राणवासस्त्वानुसन्धानं च ''आपोवासः'', ''अद्भिः परिदधति'', ''एतमेव तदनमनग्नं कुरुते'' इति प्रतीयते । तत्राचमनं तावत् स्मृत्याचारप्राप्तम्; अपां

प्राणवासस्त्वानुसन्धानमप्राप्तम् । "अनग्नं कुर्वन्तो मन्यन्ते", "अनग्नं कुरुते" इत्यनुवादसरूपं प्रतीयते । तत्राचमनान्तर कल्पनादाचमनमनूद्याचमनीयानामपां प्राणवासस्त्वानुसन्धानमप्राप्तं विधीयत इति युक्तम् । "तदनमनग्नं कुरुते" इति "वचनानि त्वपूर्वत्वात्", "विधिर्वा स्यादपूर्वत्वात्" इति न्यायेन विधिवचनमेव भवति । सूत्रार्थस्तु - अपूर्वम् अप्राप्तमपां प्राणवासस्त्वानुसन्धानं विधेयम्, न पुनः प्राप्तमाचमनम् । कुतः? कार्याख्यानात् कार्यस्य अप्राप्तार्थस्याख्यानस्वभावत्वाच्छास्त्रस्येत्यर्थः ॥18॥

As the new thing viz., meditation on water that is sipped as the wearing cloth of Praana is enjoined in 'Praana vidya' on account of the statement of the scripture relating to what is not established already. (3-3-18)

In the Chandogya and the Vaajasaneyaka texts the meditation upon Praana, the eldest and the most celebrated, is enjoined. It is declared that waters constitute a clothing to Praana in response to the question, "What will be my garment ? They said Water" (Ch.Up.5-2-2). In the Chandogya text it is further declared, "Therefore even now people who are goind to eat, cover Praana with water before eating and after eating. He becomes a 'Lambhuka' or receiver of garment. He will be freed from being naked" (Ch.Up.5-2-2).

In the Vaajasaneya text, having declared that waters constitute the garment for Praana, it is further said, "So a meditator upon Praana should sip a little water before eating food and he should sip water after eating. It is only like this that they make Praana free from being naked" (Br.Up.6-1-14). The meaning is that they make Praana free from being naked by 'Aachamana'. The doubt here is whether sipping of water before eating food and after eating food is enjoined as an accessory to the meditation upon Praana or whether it is enjoined that one should reflect upon the waters sipped as the garment of Praana. The prima facie view is that a different 'aachamana' in addition to the 'aachamana' that is enjoined by the Smruthis is ordained as an accessory to the meditation upon Praana, on account of the fact that an imperative suffix is noticed as, "One should sip water" ('aachameth').

The conclusion on the other hand is as follows:

Here it is understood that one should sip water as ordained, "One should perform aachamana after eating water". And also it is understood that there is prescription of the reflection upon the waters sipped as the garment of Praana. It is declared "Waters are the garment", "He clothes with water", "They make Praana free from being naked in this way alone". Here sipping water is already obtained due to the Smruthi and custom, but the reflection upon the waters as the garment of Praana is not obtained earlier. The scriptural statements such as, "They think that they are making Praana free from being naked", "They make Praana free from being naked" – are found as re-statements. It is reasonable to understand that the reflection upon waters that are sipped as the garment of Praana, which is not obtained earlier, is ordained here having re-stated the 'aachamana' that is made instead of assuming a different 'aachamana' to be performed. The statement, "They make that Praana free from being naked" does here become an injunction alone according to

the rule, "The statements become injunctions on account of not being obtained before",

"It becomes an injunction on account of being a new thing not obtained before".

The meaning of the sutra is as follows: What is ordained here is the reflection of waters being the garment of Praana because this factor is a new thing which is not obtained before and it is not 'aachamana' which is already obtained. Why ? 'Kaaryaakhyaanaat' – because a new thing or 'kaarya' which is not obtained before is mentioned and as the nature of the Shaastra is to ordain something which is not already obtained.

इति कार्याख्यानाधिकरणम् ॥

समानाधिकरणम्

समान एवंचाभेदात् (3-3-19)

वाजसनेयकेऽग्निरहस्ये बृहदारण्यके च शाण्डिल्य विद्याऽऽम्नाता । अग्निरहस्ये तावत् ''स आत्मानमुपासीत मनोमयं प्राणशरीरं भारूपं सत्यसङ्कल्पमाकाशात्मानम्'' इति । बृहदारण्यके च, ''मनोमयोऽयं पुरुषो भास्सत्यं तस्मिन्नन्तर्हृदये यथा व्रीहिर्वा यवो वा स एष सर्वस्य वशी सर्वस्येशान स्सर्वस्याधिपतिस्सर्वमिदं प्रशास्ति'' इति । किमत्र विद्याभेदः, उत नेति संशयः । एकत्र सत्यसङ्कल्पत्वमधिकं श्रुतम् ; इतरत्र वशित्वादयोऽधिका इति रूपभेदाद्विद्याभेद इति पूर्वः पक्षः । राद्धान्तस्तु – उभयत्र मनोमयत्वादिके समाने सति वशित्वादेः सत्यसङ्कल्पत्वविततिरूपतया तेनाभेदान्न रूपभेद इति

विद्यैक्यम् । सूत्रार्थस्तु–मनोमयत्वादिके समाने सति विद्यैक्यम्, एवं चाभेदात् – वशित्वादिगुणेनाप्यभेदात् – वशित्वादिर्हि सत्यसङ्कल्पत्वविततिः ॥19॥

As the qualities of 'Manomayatva' and others are equal or same as taught in the Agnirahasya and Brihadaranyaka, there is non-difference of Vidya and because in this manner also there is non-distinction. (3-3-19)

The Shandilya vidya is ordained in the text of Agnirahasya of the Vaajasaneyaka and the Brihadaranyaka. In the Agnirahasya, it is ordained thus, "He should meditate upon the Atman who is known by the pure mind, who has Praana for his body, who is resplendent and who is of true will and who is the Self of even ether" (Shatapatha.Br.10-6-3). In the Brihadaranyaka, it is declared, "This Purusha to be realised by a pure mind, has a resplendent form, is bereft of any modification, resides within the heart, is as small as a gram of rice or barley. He is the Lord of all, the ruler of all and he commands and supports whatever is in this world" (Br.Up.5-6-1). The doubt here is whether there is difference in meditation or not. The prima facie view is that there is difference in meditation on account of difference in form, as in one text the quality of 'Satyasankalpa' is ordained which is in excess of what is mentioned in the other text. In the other text the quality of being the Lord of all and so on are ordained and they are not mentioned in the former.

The conclusion on the other hand is as follows:- As in both texts the qualities such as Manomayatva or 'being known by the pure mind' and others are equal and as there

is no difference between the quality of being the Lord of all as it happens to be the extension of the quality of 'Satyasankalpatva' or being of true will, there is no difference in form and so there is oneness of meditation.

The meaning of the sutra is – there is non-difference of meditation as the qualities of 'Manomayatva' and so on are the same in both. 'Evam cha abhedaat' – As there is non-difference even in the statement of quality of the Lord of all. The fact of being the Lord of all and so on is verily an extension of the quality of 'Satyasankalpa'.

इति समानाधिकरणम् ॥

संबन्धाधिकरणम्

संबन्धादेवमन्यत्रापि (3-3-20)

बृहदारण्यके - 'य एष एतस्मिन् मण्डले पुरुषो यश्चायं दक्षिणेऽक्षिन्'' इत्युपक्रम्य आदित्यमण्डलेऽक्षिणि च सत्यस्य ब्रह्मणो व्याहृतिशरीरत्वेनोपास्यत्वमुक्त्वा, 'तस्योपनिषद हरित्यधिदैवतम्' 'तस्योापनिषदहमित्यध्यात्मम्'' इति द्वे रहस्यनामनी उपासनशेषतया अम्नायेते । ते किं यथाश्रुतस्थाननियते, उतोभयत्रोभे इति संशयः। उभयोः स्थानयोरेकरूपस्यैवोपास्यत्वात् विद्यैक्यमित्यनियते नामनी इति पूर्वः पक्षः । अक्ष्यादित्यस्थानसंबन्धिरूपाकार भेदाद् रूपभेद इति विद्याभेदात् द्वे नामनी नियते इति राद्धान्तः।

सूत्रार्थस्तु-यथा मनोमयत्वादिगुणविशिष्टस्यैक स्यैवोपास्यत्वेनोभयत्र विद्यैक्यम्; एवमन्यत्राक्ष्यादित्याधार

स्याप्येकस्यैव सत्यस्य ब्रह्मणः स्थानद्वयसंबन्धान्न रूपभेद इति विद्यैक्यात् द्वे नामनी अनियते ॥20॥

As non-difference in meditation was declared in the previous section on account of the object of meditation being the same, in the same way as there is association of the places to the same object of meditation, there is no difference in meditation. (3-3-20)

In the Brihadaranyaka Upanishad it is declared as follows:- Beginning with the statement, "The Purusha who is in the orb of the Sun and also the Purusha who is in the right eye" (Br.Up.5-5-1), the fact of 'Satya Brahman' is ordained to be meditated upon as having the 'Vyahrutis' as his body in the orb of the Sun and also within the right eye. And further, it is enjoined in the Srutis two secret names as accessory to meditation as, "His secret name is Ahaha as related to the context of the deity" (Br.Up.5-5-2) and, "His secret name is Aham as related to the body" (Br.Up.5-5-3). The doubt here is – are these meditation restricted to the places as ordained in the scripture or both of them are to be taken in both places without any difference. The prima facie view is – the secret names are not restricted to the respective abodes as there is non-difference in meditation as the object of meditation is of the same form in both abodes.

The conclusion is, the two secret names are restricted to the respective abodes as there is difference in meditation due to difference in form on account of the association with the respective abodes of the right eye and the orb of the Sun.

The meaning of the sutra is – As there is non-

difference of meditation in both texts as the object of meditation is one and the same being characterised by the qualities of 'Manomayatva' and others, in the same way there is no difference in the form of meditation ordained elsewhere in the Brihadaranyaka text, as there is association of two abodes to the one and the same 'Satya Brahman' that happens to be the support of the eye and the orb of the Sun. So the two secret names ordained there apply to Brahman in both places on account of the oneness of meditation.

न वा विशेषात् (3-3-21)

नचैतदस्ति-यद्विद्यैक्यादुभयत्रोभे नामनी अनियते इति कुतः? विशेषात् । उभयत्र हि रूपं विशिष्यते, एकत्रादित्यस्थान संबन्धि इतरत्राक्षिस्थानसंबन्धि ब्रह्मेति रूपभेदाद्विद्याभेद इति नियते नामनी ॥21॥

The combination of the secret names in both meditations never happens, because there is difference in the two meditations. (3-3-21)

The fact of the two secret names applying to Brahman in both abodes without any restrictions on account of the meditation being one only does never happen, because the form of meditation in both is different. In one place Brahman is associated with the abode of Aditya or the Sun, whereas in the other mode of meditation Brahman is associated with the abode of the eye. So there is difference in the form of meditation and therefore the secret names are not related to both the abodes but to different abodes.

दर्शयति च (3-3-22)

दर्शयति च श्रुतिर्विद्याभेदेन गुणानुपसंहारम् ''तस्यैतस्य

तदेव रूपम् यदमुष्य रूपम्'' इत्यादिना रूपाद्यतिदेशेन । स्वतो ह्यप्राप्तावतिदेशेन प्राप्त्यपेक्षा ॥22॥

The scripture also declares difference between these two meditations. (3-3-22)

The non-combination of qualities on account of difference in meditation is declared by the scripture also by stating, "The form of this Purusha in the eye is the very form of that Purusha in Aditya" (Ch.Up.1-7-5) and extending of the form of the Purusha to the other. This extension of nature is necessitated when it is naturally not obtained by itself.

इति संबन्धाधिकरणम् ॥

संभृतिद्युव्याप्त्यधिकरणम्

संभृतिद्युव्याप्त्यपि चातः (3-3-23)

तैत्तिरीयके, नारायणीयानां खिलेषु च, ''ब्रह्म ज्येष्ठा वीर्या संभृतानि ब्रह्माग्रे ज्येष्ठं दिवमाततान । ब्रह्म भूतानां प्रथमोथ जज्ञे तेनार्हति ब्रह्मणा स्पर्धितुं कः'' इति ब्रह्मणि ज्येष्ठानां गुणानां संभृतिद्युव्याप्तिश्चेत्यादिगुणजातमाम्नातम् । किमेषां सर्वासु विद्यासूपसंहारः, उत स्थानविशेषोपासनेषु नियम इति संशयः । अनारभ्याधीतत्वादेषां सर्वासूपसंहारः - इति पूर्वः पक्षः । राद्धान्तस्तु - यद्यपि न स्थानविशेषसंबन्ध्युपासनमारभ्याधीता एते; तथापि द्युव्याप्तिसामर्थ्यात्तस्य हृदयाद्यल्पस्थानेषूप संहारायोगात् तत्साहचर्याच्चेतरेषामल्पस्थानविहितासु विद्यासु नोपसंहारः - इति । सूत्रार्थस्तु - सम्भृतिद्युव्याप्तीति-

समाहारद्वन्द्वैकवद्भावः । सम्भृतिप्रभृतिगुणजातमप्यत एव स्थानविशेषसंबन्धनियमान्नियतम् ; न सर्वत्रोपसंहार्यम् । द्युव्याप्तिर्हि स्वसामर्थ्यादल्पस्थानानर्हतया तदितरस्थाननियता । संभृत्याद्यपि तत्साहचर्यात्तथैव ॥23॥

And for the same reason the qualities of Brahman such as supporting to the eldest powers and pervading the heaven are not to be combined in all meditations. (3-3-23)

In the Taittiriya text and the supplementary book of the Narayaniyas, there is the following passage, "The eldest powers were held by Brahman, the most celebrated Brahman is pervading first of all the highest heaven. Brahman is the first among the beings. Who is there that dares to compete with Brahman ?". In this passage the qualities of Brahman such as the gathering of the powers that are great, the quality of pervading the heaven are ordained. The doubt that arises here is – whether these qualities are to be combined in all meditations or whether they are restricted to meditations related to particular abodes. The prima facie view is that they are to be combined in all meditations as they are not stated in connection with any specific meditation.

The conclusion on the other hand is as follows:

Though these qualities are declared as not related to any particular meditation connected with particular abodes, but yet as they are not compatible to be combined in meditations related to small abodes like the heart on account of the fact of pervading the heaven and so on, they are not to be combined as related to small abodes.

The meaning of the sutra is as follows: The term 'Sambhruti-Dyuvyaapthi' is formed by the compound 'Samahaara-dvandva'. The host of qualities such as holding together and pervading the sky and so on are as a rule, related to particular abodes and they are not to be combined in all meditations. The quality of pervading the heaven, by its very nature, is not fit for a small abode and it is restricted to such abodes only. The quality of holding together also is of that nature itself on account of its association with that.

इति संभृत्यधिकरणम् ॥

पुरुषविद्याधिकरणम्

पुरुषविद्यायामपि चेतरेषामनाम्नानात् (3-3-24)

तैत्तिरीयके पुरुषविद्याऽऽम्नाता, ''तस्यैवं विदुषो यज्ञस्यात्मा यजमानः श्रद्धा पत्नी शरीरम्'' इत्यादिका । छान्दोग्येऽपि, ''पुरुषो वाव यज्ञस्तस्य यानि चतुर्विंशतिवर्षाणि'' इत्यादिका । किमत्र विद्याभेदः - उत नेति संशयः । पुरुषविद्येति संज्ञैक्यात्, तैत्तिरीयके फलसंबन्धानाम्नानात् छान्दोग्ये, ''शतं जीवति'' इत्यनेनैकफलत्वाच्च विद्यैक्यमिति पूर्वः पक्षः । राद्धान्तस्तु- पुरुषविद्येति संज्ञैक्येपि सवनत्रयकल्पनाप्रकारभेदात् यजमानपत्न्यादिकल्पनाप्रकारभेदाच्च रूपभेदात्, तैत्तिरीयके पूर्वानुवाकगतस्य, ''ब्रह्मणो महिमानमाप्नोति'' इति ब्रह्मविद्याफलस्यैव संनिधानात् अफलस्यास्य तदङ्गतया तत्फलत्वात् फलभेदाच्च विद्याभेदः । सूत्रार्थस्तु-पुरुषविद्यायाम् उभयत्र रूपभेदाद्विद्याभेदः, कुतः? इतरेषामनाम्नानात्-इतर-

शाखोदितानां तदितरशाखायामनाम्नानात् छान्दोग्ये तैत्तिरीयकाम्नातानां यजमानपत्न्यादीनां सवनानां चानाम्नानात् । तैत्तिरीयके च छान्दोग्याम्नातानां यज्ञावयवानामनाम्नानादित्यर्थः। तैत्तिरीयके हि, ''आत्मा यजमानः श्रद्धा पत्नी'' इति यजमानादिकल्पनम् । ''यत्सायं प्रातर्मध्यन्दिनं च तानि सवनानि'' इति च सवनत्रयकल्पनम्, छान्दोग्ये चाशिशिषादीनां दीक्षात्वादिकल्पनम्, पुरुषायुषं त्रेधा विभज्यसवनत्रयकल्पनं चेति यज्ञावयवकल्पनप्रकारभेदात् रूपभेदः स्पष्टः । फलमपि तथैवेति। इतरेषामिति फलस्यापि ग्रहणम् ।।

In regard to the Purusha Vidya also there is distinction because of the fact that the qualities declared in one branch are not declared in the other. (3-3-24)

In the Taittiriya text the Purusha Vidya is declared thus, "As regards the sacrifice of the person who knows thus - his own self is the sacrificer, his faith is his wife" (Mahanarayana 25-1) and so on. In the Chandogya Upanishat also it is Purusha Vidya declared thus, "The Purusha himself indeed is the sacrifice. These his twenty four years of life are the morning libation" (Ch.Up.3-16-1). The doubt here is whether these two meditations are different or not. The prima facie view is that there is non-difference of meditation because the same name 'Purusha Vidya' is given to both. In the Taittiriya text, as no connection with the fruit is declared and as in the Chandogya text the fruit is declared as, "He lives for a hundred sixteen years", it is understood that both the meditations have the same fruit and so there is non-difference in these meditations.

The conclusion on the other hand is as follows:

Though both Vidyas are designated by the same name as 'Purusha Vidya', as there is difference in form on account of the assumption of the three oblations in one place (Chandogya) and the assumption of the sacrificer, the wife and so on in the other (Taittiriya), there is difference in meditation. In the Taittiriya this passage is in close proximity to the declaration of the fruit of Brahmavidya as, "He attains the greatness of Brahman" which is found in the previous 'Anuvaaka' and so, that fruit itself is to be known for this meditation for which no fruit has been declared, as this happens to be an accessory to that meditation. And therefore, there is distinction in meditation due to distinction in the fruit.

The meaning of the sutra is as follows: As regards the 'Purusha Vidya' ordained in Chandogya and Taittiriya, there is difference in meditation on account of difference in form. Why ? 'Itareshaam Anaamnaanaath' – the qualities mentioned in one Shakha are not mentioned in the other. In the Chandogya Upanishath, the fact of sacrificer, wife and the oblations that are ordained in Taittiriya are not declared. In the Taittiriya text the three oblations of sacrificer that are ordained in Chandogya are not declared. In the Taittiriya there is the assumption of sacrificer and others as, "His own self is the sacrificer, his faith is the wife" there is the assumption of the three oblations as, "The oblation which is offered in the evening, morning and noon". In Chandogya the assumption of initiation in desire to eat and so on and the assumption of the three oblations by dividing the life span of a purusha into three parts and also on account of difference in the assumption of the limbs of the sacrifice, the difference in form is very evident. Even

in the case of the fruit it is like that alone. The fruit happens thus to others also who know like this – is mentioned in Chandogya. So there is difference in vidya.

इति पुरुषविद्याधिकरणम् ॥

वेधाद्यधिकरणम्

वेधाद्यर्थभेदात् (3-3-25)

आथर्वणिकाः, तैत्तिरीयकाः, ऐतरेयिण इत्येवमादयः उपनिषदारम्भेषु "शुक्रं प्रविध्य हृदयं प्रविध्य" 'शं नो मित्रः शंवरुणः', "सह नाववतु" इत्यादिमन्त्रान् महाव्रतादीनि च कर्माण्यधीयते। किमेषां विद्याङ्गत्वम्, उत नेति संशयः । सन्निधि समाम्नानाद्विद्याङ्गत्वमिति पूर्वः पक्षः । राद्धान्तस्तु - शुक्रं प्रविध्य हृदयं प्रविध्येत्यादिमन्त्र सामर्थ्यात् महाव्रतादीनां च कर्मणां श्रुत्यादिभिश्चाभिचारद्वादशाहादिषु विनियोगवत् "शं नो मित्रश्शं वरुणः" "सह नाववतु" इत्यादेर्मन्त्रस्य च, "ऋतं वदिष्यामि सत्यं वदिष्यामि", "तेजस्वि नावधीतमस्तु" इति मन्त्रसामर्थ्यादध्ययने विनियोग इति न विद्याङ्गत्वम् । सूत्रार्थस्तु वेधाद्यर्थभेदादित्यस्य वेधाद्यर्थभेदवत् "सत्यं वदिष्यामि", "तेजस्वि नावधीतमस्तु" इति शंनोमित्रादेर्मन्त्रस्याप्यध्ययन संबन्धरूपार्थभेदान्न विद्याङ्गत्वमित्यभिप्रायः । अतः शंनोमित्रादिमन्त्र एवाधिकरणस्य विषयः ॥25॥

As there is difference of meaning in regard to Mantras such as piercing and so on, they are not included in meditations. (3-3-25)

The followers of the branches of the Veda such as Aatharvanikas, Taittiriyakas and Aithareyas read in their texts the mantras such as, "Piercing the heart, piercing the effulgent", "May Mitra be propitious to us, may Varuna be propitious to us" (Tait.Up. 1-1), "May the mantra protect us both together, may it protect both of us together" (Tait.Up.2-1) at the beginning of their Upanishads and also they read the sacrificial works such as the 'Mahavrata' and others. The doubt here is whether they are accessories to meditation or not. The prima facie view is that they are accessories as they are mentioned in the immediate neighborhood of meditations.

The conclusion arrived at on the other hand is as follows:

Just as the mantras like, "Piercing the heart, piercing the effulgent" and so on, as well as the sacrificial works like 'Mahavrata' and others are ordained to be applied by the sruthis in certain magical practices ('Abhichaara') such as the 'Dwaadashaaha' ritual and so on on account of the meanings of those mantras, the mantras such as, "May Mitra be propitious to us, May Varuna be propitious to us", "May the mantra protect us together" and so on, as well as the mantras such as, "I shall call you 'Rita' or righteousness, I shall call you Truth", "Let the study of both of us be powerful" (Tait.Up.2-1) are applied in the study of the Veda on account of the efficacy of their meanings. So they are not part of meditations.

The meaning of the sutra is as follows: 'Vedhadi Arthabhedaat' – Just as there is difference of meaning such as piercing and so on, there is difference of meaning in the mantras such as, "I speak the Truth", "May what we have studied be powerful", "May Mitra be propitious to us".

They are connected with the study of the Veda and on account of this difference in meaning they are not accessories to meditation. Therefore, the subject matter of this section is verily the mantras such as "May Mitra be propitious to us".

इति वेधाद्यधिकरणम् ॥

हान्यधिकरणम्

हानौ तूपायनशब्दशेषत्वात् कुशाच्छन्दस्तुत्युपगानवत् तदुक्तम् (3-3-26)

विदुषो ब्रह्म प्राप्नुवतः पुण्यपापयोर्विमोचनं द्वयोश्शाखयोश्श्रुतम्; विमुक्तयोः पुण्यपापयोरन्यत्र प्रवेश एकस्यां शाखायां श्रुतः। विमोचनं प्रवेशश्चोभयमेकस्याम्; "तदा विद्वान् पुण्यपापे विधूय निरञ्जनः परमं साम्यमुपैति", "अश्व इव रोमाणि विधूय पापं चन्द्र इव राहोर्मुखात् प्रमुच्य। धूत्वा शरीरमकृतं कृतात्मा ब्रह्मलोकमभिसंभवानि" इति च केवलविमोचनम्; "तस्य पुत्राः दायमुपयन्ति सुहृदस्साधुकृत्यां द्विषन्तः पापकृत्याम्" इति च केवल प्रवेशः। "तत्सुकृतदुष्कृते धूनुते तस्य प्रिया ज्ञातयस्सुकृतमुपयन्ति अप्रिया दुष्कृतम्" इत्युभयम्। किं केवलहानिचिन्तनं केवलोपायनचिन्तनमुभय चिन्तनं च सर्वासु विद्यासु विकल्पेनानुष्ठेयम्, उत समुच्चयेनेति संशयः। तथातथाऽम्नातस्यार्थवत्त्वाय विकल्प इति पूर्वः पक्षः। राद्धान्तस्तु-पुण्यपापप्रवेशस्य विमोचनापेक्षत्वेन शाखान्तर स्थस्यापि प्रवेशवाक्यस्य शाखान्तरस्य विमोचन वाक्यशेषत्वात् वाक्यद्वयेनैकार्थविधानात् समुच्चयः। एकस्यां शाखाया मुभयविधानं प्रतिपत्तृभेदेन परिह्रियते।

सूत्रार्थस्तु-हानौ त्विति तुशब्दः पक्षव्यावृत्त्यर्थः, हानाविति प्रदर्शनार्थम्; केवलविमोचने केवले चोपायाने श्रूयमाणे तयोरितरेतरसमुच्चयोऽवश्यम्भावी; कुतः? उपायनशब्द शेषत्वात्-उपायनशब्दस्य हानिवाक्यशेषत्वादित्यर्थः। त्यक्तयोः पुण्यपापयोः प्रवेशस्थानवाचित्वादुपायनवाक्यस्य हानिवाक्य शेषत्वमवगम्यते। प्रदेशान्तराम्नातवाक्यस्य प्रदेशान्तराम्ना तवाक्य शेषत्वे दृष्टान्तानाह-कुशाच्छन्दस्स्तुत्युपगानवत् इति। यथा, "वानस्पत्याः कुशाः" इति प्रदेशान्तराम्नातस्य, वाक्यस्य "औदुम्बर्यः कुशाः" इति तद्विशेष वाचिप्रदेशान्तरस्थम्, यथा च, "देवासुराणां छन्दोभिः" इति सामान्यतः प्रदेशान्तराम्नातस्य "देवच्छन्दांसि पूर्वम्" इति तत्क्रमविशेषवाचि प्रदेशान्तरस्थम्; यथा च, "हिरण्येन षोडशिनस्स्तोत्रमुपाकरोति" इति प्रदेशान्तरस्थस्य तत्काल विशेषवाचि 'समयाविषिते सूर्ये षोडशिनस्स्तोत्रमुपाकरोति' इति प्रदेशान्तरस्थं यथा च "ऋत्विज उपगायन्तीति" प्रदेशान्तरस्थस्य 'नाध्वर्युरुपगायेदिति' - इति तत्पर्युदासरूपं प्रदेशान्तरस्थम्। एवमुपायनवाक्यस्य हानिवाक्यशेषतया संभवन्त्यां गतौ न विकल्पो युक्तः; तदुक्तं पूर्वस्मिन् काण्डे, "अपितु वाक्यशेषस्यादन्याय्यत्वाद्विकल्पस्य" इत्यादिना ॥26॥

In relation to giving up karmas, acquisition of karmas also should be included. Because the scriptural statement relating to the acquisition of karmas such as Punya and Paapa by friends and foes is complimentary to the statement of giving up

Punya and Paapa. This is similar to the case of 'Kushaas', 'Chandas', 'stuti' and 'upagaana'. This is stated in the Poorva Mimamsa. (3-3-26)

In both the branches of the Veda freedom from Punya and Paapa in respect of a meditator who is to attain Brahman is declared. In one branch, the entry of Punya and Paapa left by the meditator thus elsewhere is ordained. In some other branch, both these factors viz.,the discarding of Punya and Paapa as well as the entry elsewhere of these Punya and Paapa are declared. The mere discarding of Punya and Paapa is mentioned in sruthis such as, "Then that knower of Brahman, shaking off Punya and Paapa being freed from the taint of matter, attains Supreme similarity" (Mun.Up.3-1-3), "Shaking off all sins as a horse shakes off his hairs, shedding the body as the moon frees himself from the mouth of Raahu, I obtain the eternal abode of Paramatman, having done what ought to be done" (Ch.Up.8-13-1). Entry only of Punya and Paapa is mentioned as in the text, "His sons take their share of property; His friends his good karmas, his enemies take his Paapa karmas". In some texts there is a declaration of both viz., discarding and taking as in, "He shakes off his good and bad karmas, his dear relations take hold of his good karmas, his enemies take hold of his bad karmas" (KaushitakiUp.1-4). The doubt that arises here is whether a meditator should meditate upon mere discarding of this or mere taking of these or both in all types of meditations and whether it should be combined or optionally thought of. The prima facie view is there is option on account of the fact that the scriptural statements are meaningful like that.

The conclusion on the other hand is as follows:

As the entry of the Punya and Paapa is dependent upon the fact of shedding Punya and Paapa by another, the statement of entry of these into one found in some branch of the Veda is dependent upon the statement of shedding these found in a different branch, both these passages are ordaining one and the same truth, there is to be a combination of both these statements. Ordaining both these together is to be explained as meant for pointing out that there is in reality only one and the same matter though declared differently.

The meaning of the sutra is as follows:

The word 'but' in 'haanau tu' is meant for terminating the objection. This statement is general indication. The statements of mere shedding or mere association are mutually dependent and so a combination of both these necessarily happens. Why ? 'Upaayana shabda sheshatvaat' – that means the statement of entry is dependent upon the statement of shedding. The statement of 'upaayana' or obtaining mentions the place of the entry of Punya and Paapa that are abandoned is supplementary to the statement of abandoning of the same. The 'sutrakaara' gives the illustration for pointing out the fact of one scriptural statement enjoined in some place having supplementary relationship as related to another scriptural statement ordained in a different place. 'Kushaachchandasthuthyupagaayanavaditi' – As in the passage, "The kushas (pieces of wood) are from flowerless trees" is complementary to the passage declared in another place, "As the pieces of wood of the fig trees (Oudumbara) or kushas" describing the particular kind of kusha. Similarly a general statement ordained in the Veda in one place as, "Through the metres of the gods and the asuras" is

supplemented by a statement by speaking of the particular order of the metres as, "The metres of the gods come earlier" and even as the passage read in some place, "He begins the stotra of the shodashin with gold" is supplemented by a passage from elsewhere mentioning the particular time of such performance as, "When the Sun has half set, he begins the stotra of the shodashin" (Tait.Samhita.6-6-1-6). Similarly in relation to the passage, "The ritviks sing nearby" found in a particular place is supplemented by another passage found in a different place, "The Adhvaryu priest should not sing close by".

As in all these cases, the passage ordaining the taking up of Punya and Paapa is dependent upon the statement of abandonment of Punya and Paapa, so it is reasonable to say it is optional. That means both these should be combined. This is declared in the Poorvakanda in the sutra, "On the other hand it is complimentary to another passage because to take them as alternatives is contrary to reason" (Poorvamimamsa.10-8-4).

इति हान्यधिकरणम्

साम्परायाधिकरणम्

साम्पराये तर्तव्याभावात् तथा ह्यन्ये (3-3-27)

किमिदं सुकृतदुष्कृतयोर्हानिचिन्तनम् देहवियोगकाल एकदेशः क्षीयते, अध्वनि शिष्टमित्युभयत्र कर्तव्यम्, उत देहवियोगकाल एव सर्वं क्षीयत इति संशयः । उभयत्र श्रुतेः देवयानेन पथा गमनान्यथानुपपत्त्या चोभयत्रेति पूर्वः पक्षः, ''अश्व इव रोमाणि विधूय पापं चन्द्र इव राहोर्मुखात् प्रमुच्य ।

धूत्वा शरीरमकृतं कृतात्मा ब्रह्मलोकम्'' इति देहवियोगकाले, ''स आगच्छति विरजां नदीं ... तत्सुकृतदुष्कृते धूनुते'' इत्यध्वन्यपि हानिश्रुतेः । देहवियोगकाले सर्वकर्मक्षये हि देवयानेन गमनसाधनं कर्म न संभवति । राद्धान्तस्तु - 'तस्य तावदेवचिरं यावन्नविमोक्ष्ये अथ संपत्स्य' इति देववियोगादूर्ध्वं ब्रह्मप्राप्तिव्यतिरेकेणानुभाव्यपुण्यपापफलाभावात् 'अश्व इव शेमाणि विधूयपापं' इत्यादिनैकार्थ्यात्, अध्वन्याम्नातमपि, 'तत्सुकृतद्रुष्कृतेधूनुते' इति वाक्यं देहवियोगकाले संगमयितव्यम् इति देहवियोगकाले एव हानिचिन्तनम् । सर्वकर्मक्षयेऽपि हि विद्यासामर्थ्यादेव देवयानेन पथा गमनं चोपपद्यते । विद्या हि स्वयं सूक्ष्मशरीरस्यानारम्भिकापि प्रकृतसुखदुःखोपभोगसाधन स्थूलशरीस्य सर्वकर्मणां च निरवशेषक्षयेऽपि स्वफलभूत ब्रह्मप्राप्तिप्रतिपादनाय देवयानेन पथैनं गमयितुं सूक्ष्मशरीरं स्थापयति॥

सूत्रार्थस्तु-साम्पराये-देहवियोगकाल एव चिन्तनीयम्; कुतः? तर्तव्याभावात्-देहवियोगादूर्ध्वम् ब्रह्मप्राप्तिव्यतिरेकेण तरितव्यभोगाभावात् । तथा ह्यन्येऽधीयते - ''तस्य तावदेव चिरं यावन्न विमोक्ष्ये अथ संपत्स्ये'' इति ; ''अशरीरं वाव सन्तं न प्रियाप्रिये स्पृशतः'' इति च ॥27॥

At the time of departure from the body he abandons all good and evil deeds (Punya and Paapa); because there is no karma that is to be gone over. Thus do the followers of other branches declare. (3-3-27)

The reflection that the karmas good and evil get

separated is ordained to be done. Now the doubt is whether one should reflect that a part of it gets lost at the time of departing from the body and the remnant gets lost in the path of Archiraadi or whether all Punya and Paapa get destroyed at the time of separation from the body. The prima facie view is that it gets destroyed in both the places on account of the fact that it is declared by the scriptures as taking place at both the places and also on account of the incompatibility of movement through the 'devayaana' path. The scripture declares that the sins get destroyed at the time of the separation from the body as evidenced in, "Shaking off all the sins like a horse shakes off his hairs and shedding the body just like the moon gets out of the mouth of Raahu, I attain the abode of Paramatman having done what ought to be done" (Ch.Up.8-13-1). The destruction of karma is declared by the scripture even as happening on the path as evidenced in the text, "He comes to the river Viraja. He shakes off the good and evil deeds". If all karmas get destroyed at the time of separation from the body there will not be the karma that is a means of movement on the path of the gods.

The conclusion on the other hand is as follows:

The reflection of the destruction of the sins is to be made as happening at the time of separation from the body itself on account of the fact that after the separation from the body there is the absence of any result of Punya and Paapa to be experienced other than attainment of Brahman as declared in the text, "The delay is that long only as long as he does not become freed from the body. He attains Brahman immediately after the release from the body" (Ch.Up.6-14-2). This is so because of the fact of destruction of sin on the path as ordained in the text,

"Shaking all the sins, even as a horse shakes off his hairs" and so on, is to be understood as having the same meaning and therefore the statement of the scripture that "he shakes off good and evil" is to be construed to happen at the time of the separation from the body itself. The movement in the path of 'Devayaana' becomes compatible on account of the efficacy of Vidya or meditation even when all karmas get destroyed. The meditation, though is not the originator of a subtle body by itself and though the gross body which is the means of the experience of the pleasure and sorrow on hand and also all karmas are destroyed totally, establishes a subtle body to lead him through the path of 'Devayaana' for achieving the attainment of Brahman which happens to be its own 'phala' or result.

The meaning of the sutra is as follows: 'Saamparaaye' – One should meditate the destruction of all sins at the time of the separation of the body itself. Why ? 'Tartavya abhaavaat' – As there is nothing to be experienced other than attaining of Brahman after the separation from the body. 'Tathaa hi anye adheeyate' – Other branches of the Veda read thus alone - "The delay is only so long, as long as he does not liberate from the body. He attains Brahman immediately" (Ch.Up.8-14-2) and "Good and evil do not affect one who is without a body".

छन्दत उभयाविरोधात् (3-3-28)

एवमर्थस्वाभाव्यात् देहवियोगकाल एव निरवशेषकर्मक्षयेऽवधृते सति ''तत् सुकृतदुष्कृते धूनुते'' इति वाक्यखण्डः उभयाविरोधात् - उभयश्रुत्यविरोधात् छन्दतो नेयः, ''अश्व इव रोमाणि विधूय पापं धूत्वा शरीरमकृतम्'', ''तस्य

तावदेव चिरम्'' इत्युभयश्रुत्यविरोधात् चरमश्रुतोऽपि, ''तत्सुकृत दुष्कृते धूनुते'' इति वाक्यखण्डः ''एतं देवयानं पन्थानमापद्यंते'' इति प्रथमश्रुतखण्डात् प्रागनुगमयितव्य इत्यर्थः ॥28॥

अत्र चोदयति -

The meaning of the other scriptural text has to be understood according to the intended meaning without contradicting both the scriptural texts. (3-3-28)

Thus according to the nature of the things, when the destruction of all karmas, good and evil, without any residue is determined as happening at the time alone of giving up the body, the scriptural statement, "He shakes off meritorious and sinful deeds" (Kaushi.Up.1-4) is to be explained according to the intended meaning without contradicting both the scriptural statements as there is no contradiction between the two scriptures. As there is no contradiction between the two scriptural statements viz., "Shaking off all the sins like a Horse shakes off his hairs and shedding the body just like the moon gets out of the mouth of Rahu" (Ch.Up.8-13-1) and "The delay is only that long, as long as he does not shed the body" (Ch.Up.6-14-2), the scriptural statement, "He shakes off good and evil" which is found at the end should be construed earlier than the scriptural statement, "He comes upon this path of Devayana" (Kaushi.Up.1-3). This is the meaning.

An objection is raised here:

गतेरर्थवत्त्वमुभयथाऽन्यथा हि विरोधः (3-3-29)

देवयानेन गतिश्रुतेरर्थवत्त्वं देहवियोगकालेऽध्वनि चेत्युभयथा कर्मक्षये सत्येव अन्यथा देहवियोगकाले एव

सर्वकर्मक्षये सति सूक्ष्मशरीरस्याप्यारम्भकनाशेन स्थित्यनुपपत्तेः देवयानगतिश्रुतिर्हि विरुध्यते ॥29॥

परिहरति -

The scriptural statement ordaining Archiradi will be meaningful only if it is admitted that giving up 'Sukruta' and 'Dushkruta' happens at two times viz., at the time of giving up the body and in the path of the Archiradi. If it be otherwise, there will be contradiction. (3-3-29)

The meaningfulness of the text ordaining movement in the Devayana path happens only if the destruction of karma such as good and evil is admitted both at the time of the separation from the body and on the path of Archiradi. Otherwise, if all karmas are destroyed at the time of the separation of the body from the Self, it contradicts the text ordaining movement in the Devayana path on account of the incompatibility of movement due to the destruction of even that karma which is the cause of providing a subtle body.

The objection is countered thus –

उपपन्नस्तल्लक्षणार्थोपलब्धेर्लोकवत् (3-3-30)

भगवन्तमुपासीनानां देहवियोगकाले सर्वकर्मक्षयेऽप्युपपन्नो देवयानः पन्थाः । कुतः ? तल्लक्षणार्थोपलब्धेः-तल्लक्षाणार्थः-तज्जातीयार्थः, अकर्मलभ्यार्थोपलब्धेरित्यर्थः । उपलभ्यते ह्यकर्मलभ्यार्थो ब्रह्मोपासीनानाम्, ''स स्वराड्भवति तस्य सर्वेषु लोकेषु कामचारो भवति'' इत्यादिषु । लोकवत् - यथा लोके

राजानमुपासीनानां प्राकृतपुरुषासाधारणातिरमणीयानेकार्थसिद्धिः-तद्वत् सर्वज्ञं सत्यसङ्कल्पं महोदारं परं ब्रह्मोपासीनानां सर्वमुपपन्नमित्यर्थः ॥30॥

परं ब्रह्मोपासीनानां देहपातसमये सर्वकर्मक्षयात् देहपातादूर्ध्वं कर्मफलानुभवो न विद्यत इत्येतन्न संभवति, वसिष्ठादीनां ज्ञानिनामपि कर्मफलरूपदेहान्तरसंयोगः, पुत्रजन्मविपत्त्यादिषु सुखदुःखानुभवोऽपि दृश्यते-इत्याशङ्क्याह -

The assumption that all karmas get destroyed at the time of separation from the body is justified because a subtle body of the characteristic of being not due to karma is perceived. This is as in ordinary experience. (3-3-30)

The path of Devayana is justified even in the event of the destruction of all karmas at the time of separation from the body in respect of those that meditate upon Paramatman. How ? Because a (subtle) body of that characteristic is perceived. 'Tallakshanaarthaha' – means an object belonging to that class. The meaning is, as there is the attainment of a body not caused by karma for those people who are meditating upon Brahman, such a body is possible of being gained without any karma as evidenced in the text, "He will be a sovereign to himself. He will have free movement at will in all worlds" (Ch.Up.7-25-2) and so on. 'Lokavat' – As in ordinary life, just as there is attainment of many beautiful things that are not gained by ordinary people for those who serve the king. Similarly everything is possible and compatible in respect of those

who meditate upon Supreme Brahman that is omniscient, of true will and enormously bounteous.

An objection may be raised here as follows: It cannot be held that there will not be the experience of the results of karma after the fall of the body in respect of meditators upon Brahman due to the destruction of all karmas at the time of the fall of the body; because it is seen that there is association of a different body being the result of one's karmas even in the case of the realisers of Brahman such as Vasishta and others, and it is seen that there is the experience of joy and sorrow on account of the birth of a son and on account of peril to them and so on.

The reply to this objection is given in the next sutra.

यावदधिकारमवस्थितिराधिकारिकाणाम् (3-3-31)

येषां ज्ञानिनां देहपातादनन्तरमर्चिरादिका गतिः प्राप्ता; तेषां देहपातादूर्ध्वं तरितव्यकर्मफलभोगाभावात् देहपातसमय एव सर्वकर्मक्षय उक्तः । वसिष्ठादीनां तु आधिकारिकाणां यावदधिकारसमाप्ति नार्चिरादिका गतिरस्ति; अपित्वधिकारेऽवस्थितिरेव, अधिकारहेतुभूतकर्मणः फलदानायारब्धत्वात् । ज्ञानिनोऽप्यारब्धं हि कर्म फलानुभवेनैव क्षीयते ॥

इति साम्परायाधिकरणम् ॥

For those who hold certain offices, there is existence as long as their offices last. (3-3-31)

The destruction of all karmas at the very time of the fall of the body was declared as there is the absence of the experience of the fruit of karmas that is to be gone over

after the fall of the body and for such realisers of truth, the movement through the path of Archiradi happens after the fall of the body. But in the case of those who hold certain offices like Vasishta and others, there is no movement through the path of Archiradi so long as their term of office does not come to a close. They will be stationed in their offices itself as the karma, the cause of such offices, has commenced to give its results. Even for the realisers of Brahman, the karma that has commenced to yield the results gets destroyed only by experience of its result.

अनियमाधिकरणम्

अनियमः सर्वेषामविरोधः शब्दानुमानाभ्याम् (3-3-32)

येषूपासनेषूपकोसलादिष्वर्चिरादिका गतिराम्नाता, किं तन्निष्ठानामेव तया ब्रह्मप्राप्तिः, उत सर्वेषां ब्रह्मोपासननिष्ठानामिति संशयः । तन्निष्ठानामेवेति पूर्वः पक्षः, इतरेषां तया ब्रह्मप्राप्तौ प्रमाणाभावात् । यत्तु पञ्चाग्निविद्यायां साधारणवचनम्, तदप्युपकोसलादिविषयमिति निश्चीयते । अन्यथोपकोसलादिष्वाम्नानानर्थक्यं स्यात् । राद्धान्तस्तु-पञ्चाग्निविद्यायाम्, ''य एवमेतद्विदुः येचामी अरण्ये श्रद्धां सत्यमुपासते तेऽर्चिषमभिसंभवन्ति'' इति सामान्येन सर्वविषयं गतिश्रवणमुपकोसलादिष्वाम्नानं न बाधितुं क्षमम्, सङ्कोचकं च न भवति, विद्यास्तुत्यर्थतयाऽनुवादेनाप्युपपत्तेः । अतस्सर्वेषां तयैव ब्रह्मप्राप्तिः । सूत्रार्थस्तुअनियमस्सर्वेषां - सर्वेषामविशेषेण तयैव प्राप्तिः । कुतः ? अविरोधश्शब्दानुमानाभ्याम्-तथासत्येव श्रुतिस्मृतिभ्यामविरोधः । श्रुतिश्च ''ये चेमेऽरण्ये'' इत्यादिका

पञ्चाग्निविद्यायां निदर्शिता । स्मृतिः ''अग्निर्ज्योतिरहश्शुक्लः' इत्यादिका ॥32॥

As all meditators upon Brahman attain Brahman through Archiradi, there is no restriction that Archiradi is only for certain vidyas. Thus alone there will be no contradiction of srutis and smruthis. (3-3-32)

The doubt here is whether there is attainment of Brahman through the path of Archiradi in respect of those that are practising meditation such as 'Upakosala Vidya' and others wherein the movement through Archiradi is ordained, or the attainment of Brahman through Archiradi happens to all those who meditate upon Brahman.

The prima facie view is that it happens to those alone that are practising such meditations like 'Upakosala Vidya' and so on, because there is absence of proof in respect of attainment of Brahman through Archiradi for others. Even the general statement found in 'Panchagni Vidya' is determined as related to the meditations such as Upakosala Vidya and others. Otherwise the deduction of such, in Upakosala Vidya and others would be meaningless.

The conclusion is as follows:

The statement while expounding 'Panchagni Vidya' such as, "Those who meditate thus and those who practise in the forest Brahman with faith and austerity, they attain the Archiradi path" (Br.Up.6-2-15) which ordains in a general way related to all meditations cannot contradict the declaration made in the Upakosala Vidya and it cannot be restricted as it is reasonable to re-state for eulogising vidya. Therefore, for all upasakas of Brahman, attainment of

Brahman is through Archiradi path alone. The meaning of the sutra is : 'Aniyamaha sarvesham' – attainment of Brahman is through that path alone without any difference for all meditations upon Brahman. Why ? 'Avirodhaha Shabda anumaanaabhyaam' – Only if it is thus there is non-contradiction between sruti and smruthi. The scriptural text such as, "Those who in the forest meditate" and so on has been mentioned in Panchagni Vidya. The smruthi text such as, "The path in which are the effulgent fire, the day, bright fortnight" (Gita.8-24) and so on is found in the Gita.

अक्षरध्यधिकरणम्

अक्षरधियां त्ववरोधस्सामान्यतद्भावाभ्यामौपासदवत्तदुक्तम् (3-3-33)

बृहदारण्यके "एतद्वै तदक्षरं गार्गि ब्राह्मणा अभिवदन्त्यस्थूलमनण्वह्रस्वम्"इत्यादिश्रूयते । तथा आथर्वणे च "अथ परा यया तदक्षरमधिगम्यते यत्तदद्रेश्यमग्राह्यम्" इत्यादि। किमेषामस्थूलत्वादीनां सर्वासु ब्रह्मविद्यासूपसंहारः, उत यत्र श्रुताः तत्रैवेति संशयः । विद्याविशेषरूपतया श्रुतानां सर्वविद्यासाधारणत्वाभावात् यत्र श्रुतास्तत्रैव नियता इति पूर्वःपक्षः । राद्धान्तस्तु-अस्थूलत्वादीनामप्यानन्दादिवत् ब्रह्मस्वरूपानुसन्धानान्तर्भावात् सर्वत्रैवोपसंहारः । न केवलमानन्दादिभिः ब्रह्मस्वरूपं प्रत्यगात्मनो व्यावृत्तम् । तस्यापि हि तदेव स्वरूपम्। अस्थूलत्वादिविशेषितमानन्दादि ब्रह्मणः प्रत्यगात्मनो व्यावृत्ताकारः । यद्यपि प्रत्यगात्मा स्वभावतः स्थूलत्वाद्यचेतन धर्मासंबन्धी, तथापि तत्संबन्धार्हताऽस्त्येव । तदर्हतया हि पूर्वं तत्संबन्धः सञ्जातः । अतो ब्रह्मणस्तदनर्हस्वरूपानुसन्धानार्थतयाऽस्थूलत्वादयः सर्वत्रानुसन्धेयाः । सूत्रार्थस्तु-अक्षरधियाम् अक्षरसंबन्धिनीनामस्थूलत्वादिधियां सर्वविद्यास्ववरोधः सङ्ग्रहणम् । कुतः ? सामान्यतद्भावाभ्याम्-ब्रह्मणस्सर्वत्र समानत्वात् ब्रह्मानुसन्धानान्तर्भावाच्च तासाम् । गुणानां प्रधानानुवर्तित्वं स्वभावः । औपसदवत् - यथा जामदग्न्यचतूरात्रपुरोडाशोपसद्गुणभूतः, 'अग्निर्होत्रं वेत्तु' इति मंत्रः सामवेदपठितत्वेन सामवेदस्वरनियतोऽपि प्रधानभूतोपसदनुवर्तित्वात् याजुर्वैदिकत्वाच्चोपसदो याजुर्वैदिकोपांशुत्व संबन्धी-तद्वदक्षरविद्यासंबन्धितयाऽधीतत्वेन तद्विद्यानियता अपि प्रधानानुवर्तित्वस्वाभाव्यात्सर्व विद्यासंबन्धिनः। तदुक्तं प्रथम काण्डे, "गुणमुख्यव्यतिक्रमे तदर्थत्वात्" इत्यादिना ॥33॥

एवं तर्हि "सर्वकर्मा सर्वगन्धः" इत्यादीनामपि सर्वेषां ब्रह्मगुणत्वान्न क्वचिद्व्यवस्थेत्यत्राह –

But the conceptions of the 'Akshara' or the imperishable are to be combined in all meditations of Brahman. Because, Brahman to be meditated upon is having them equally and these conceptions are existing in the essential nature of Brahman. This is similar to the case of the mantras of the 'Upasad'. This has been explained in the Poorvamimamsa. (3-3-33)

In the Brihadaranyaka Upanishat we read a passage thus, "O Gargi, those who have realised Brahman declare

that it is the immutable Brahman which is neither massive nor atomic" (Br.Up.3-8-7) and so on. Likewise, in the Atharvana text we read the passage, "Then the higher knowledge is that Akshara which cannot be seen or grasped" (Mun.Up.1-1-5). The doubt here is whether these characteristics of being not massive and others are to be combined in all kinds of meditation upon Brahman or whether they are to be taken only where the text specially mentions thus. The prima facie view is that they are ordained specially in particular modes of meditations and they are not generally related to all kinds of meditation on Brahman and so they are restricted only to such kinds of meditations where they are ordained.

The conclusion on the other hand is that these qualities are to be combined in all kinds of meditations as the qualities of not being massive and so on are included in the reflection of the essential nature of Brahman just like the qualities of 'Ananda' or bliss and others. The essential nature of Brahman is distinct from the nature of the jivatman not only on account of the qualities of bliss and others because the nature of the individual self is verily the same (bliss and others). The nature of Brahman is distinct from the 'Pratyagaatman' or jivatman by virtue of the quality of 'Ananda' and others that are characterised by the quality of being non-massive and others. Though the individual self, by his nature, is not related to the qualities of being massive and so on that belong to the non-sentients, but yet he has the possibility of being related to those qualities. It is only on account of being capable of having connection with that, the association ensued earlier. Therefore, the qualities of not being massive and so on are to be reflected in all meditations for the purpose of reflection upon Brahman whose essential nature is not capable of such association.

The meaning of the sutra is as follows:- 'Aksharadhiyaam' – The conceptions of being non-gross and so on as related to the Akshara or the imperishable are to be combined in all meditations on Brahman. 'Avarodhaha' – means combination. Why ? 'Saamaanya tadbhaavaabhyaam' – As Brahman is the same in all kinds of meditations, as those conceptions are included in the reflection upon Brahman. It is the nature of the 'gunas' or qualities to follow the principal matter to which they belong. An illustration is given to explain this principle, 'this is just like the Upasad'. Just as the mantra, "Agnihi hotram vettu', though given in the Saama Veda, as it is a 'guna' to the principal matter of the 'Upasad' offerings ordained in the four-day sacrifice called 'Jaamadagnya', is recited in a subdued voice as ordained by the Yajurveda, in the same way, though these conceptions are restricted to that meditation, as they are ordained to be reflected upon in relation to 'Akshara Vidya', they are related to all types of meditations upon Brahman as they are of the nature of following the principal matter. This has been explained in the first section of the Purvamimamsa in the sutra, "If there happens to be a contradiction between the guna and the principal matter, it should follow the principal matter" (Purvamimamsa.3-3-9).

If it is admitted thus that secondary matter has to follow the principal matter, then there would be no restriction anywhere as qualities like 'sarvakarma' or doing all works, 'sarvagandha' or all odours and so on will also have to be combined in all meditations on Brahman as they are also qualities of Brahman.

The next sutra answers this objection.

इयदामननात् (3-3-34)

इयत्-अस्थूलत्वादिविशेषितमानन्दाद्येव सर्वत्रानुसन्धेयम्; कुतः ? आमननाद्धेतोः । आमननम्-आभिमुख्येन मननं ब्रह्मानु सन्धानम् । ब्रह्मस्वरूपानुसन्धानं येन विना नोपपद्यते, तदेव सर्वत्रानुसन्धेयम् । अन्यत्तु तत्रतत्र व्यवस्थितमित्यर्थः ॥34॥

For the purpose of reflection this much alone is to be combined in all meditations upon Brahman. (3-3-34)

'Iyat' – Only the qualities of bliss or 'ananda' and others that are characterised by 'not being massive' and so on, have to be meditated in all meditations on Brahman. Why ? On account of the cause of meditation. 'Aamananam' – means thinking that is directed towards a particular thing viz. constant thinking - that means, meditation upon Brahman. Only that is to be meditated upon in all meditations without which the reflection upon the essential nature of Brahman cannot become possible. Whereas other things are restricted to the respective modes of meditation.

इति अक्षरध्यधिकरणम् ॥

अन्तरत्वाधिकरणम्

अन्तरा भूतग्रामवत्स्वात्मनोऽन्यथा भेदानुपपत्तिरिति चेन्नोपदेशवत् (3-3-35)

बृहदारण्यके उषस्तप्रश्नप्रतिवचनम् ''यः प्राणेन प्राणिति स त आत्मा सर्वान्तरः योऽपानेनापानिति स त आत्मा'' इत्यादि, 'अतोऽन्यदार्तम्' इत्यन्तमाम्नातम् । तथा तदनन्तरं

कहोलप्रश्नप्रतिवचनम्, ''योऽशनायापिपासे शोकं मोहं जरां मृत्युमत्येति'', ''एतमात्मानं विदित्वा'' इत्यादि, ''अतोऽन्यदार्तम्'' इत्यन्तम् । किमुभयत्र विद्यैक्यम्, उत विद्याभेद इति संशयः । पूर्वत्र प्राणनादिहेतुः प्रत्यगात्मा, उत्तरत्राशनायाद्यतीतः परमात्मेत्युपास्यभेदाद्विद्याभेद इति पूर्वः पक्षः । राद्धान्तस्तु - ''यत् साक्षादपरोक्षाद्ब्रह्म य आत्मा सर्वान्तरः तन्मे व्याचक्ष्व'' इति उभयत्र प्रश्नस्य परमात्मविषयत्वादेकरूपत्वाच्च, सर्वप्राणिप्राणनापाननादि हेतुत्वस्य अशनायाद्यतीतत्वस्य च प्रतिवचनद्वयावगतस्य परमात्मन्येकस्मिन्नेवोपास्ये संभवाच्च, न विद्याभेदः । सूत्रार्थस्तु-अन्तरा, ''य आत्मा सर्वान्तरः'' इत्युषस्तप्रश्नो भूतग्रामवत्स्वात्मनः-प्रत्यगात्मन इत्युपगन्तव्यः; अन्यथा प्रतिवचनभेदानुपपत्तिरिति चेत् नात्र प्रत्यगात्मपरमात्मविषयं प्रश्नद्वयम् । प्रतिवचनद्वयं च परमात्मन्येकस्मिन्नेवोपास्ये संभवतीत्यर्थः । उपदेशवत् - ''स्तब्धोऽस्युत तमादेशमप्राक्ष्यः'' इति प्रक्रान्तायामेकस्यामेव सद्विद्यायाम् ''भगवांस्त्वेव मे तद्ब्रवीत्विति'' ''भूय एव मा भगवान् विज्ञापयतु'' इत्यादिका प्रश्नावृत्तिः, प्रतिवचनभेदश्चोपास्यस्यमाहात्म्यविशेष प्रतिपादन परत्वेन दृश्यते; तद्वत् ॥35॥

प्रष्टृभेदपूर्वकप्रतिवचनप्रकारभेदात् विद्याभेदोऽवर्जनीय एवेत्याशङ्क्याह -

Should it be said that the former reply to the question of 'Ushastha' that the one that is within

all refers to the individual self having the aggregate of the five elements, as otherwise difference between the two replies will not become compatible, we say it is not so; because, this is just like the instruction of 'Sadvidya'. (3-3-35)

In the Brihadaranyaka Upanishat the reply to the question of Ushastha begins with the statement, "He who breathes up with Prana is yourself that is in all, He who breathes down with 'Apaana' is yourself that is within all" concludes with the statement, "Everything other than him is perishable" (Br.Up.3-4-1, 3-4-2). Later, the reply given to the question of Kahola begins with the statement, "He who transcends hunger and thirst, grief and delusion, old age and death", "Knowing this atman' and so on and concludes with the statement, "Everything" else is a source of sorrow and misery" (Br.Up.3-5-1). The doubt here is whether the same meditation is ordained in both the places or whether they differ from one another. The prima facie view is that there is difference in meditation, as in the former reply the 'Pratyagatman' or the jivatman happens to be the cause of 'Praanana' or the breathing forth and so on, the latter describes Paramatman who has transcended hunger, thirst and so on. As there is difference in the 'Upaasya' or the object of meditation, there is difference in meditation.

The conclusion on the other hand is as follows: There is no difference in meditation here on account of the fact, as the question in both cases, "Explain to me the Brahman who is direct and immediate and who is within all" (Br.Up.3-4-1, 3-5-1), is pertaining to the Paramatman alone and happens to be of the same form. Also, on account of the fact that, the fact of being the cause of the functions

of breathing up and breathing down in all living beings and also transcending hunger and so on that are described in the two replies do happen to the one and the same Paramatman who is the object of meditation.

The meaning of the sutra is as follows: 'Antaraa' – means the question of Ushastha where a reference is made to the atman who is within all. 'Bhootagraamavat svaatmanaha' – means should be admitted as the Pratyagatman or individual self, otherwise there happens incompatibility between the two different answers. 'Iti cheth' – If it is argued like this, the reply is as follows - here the two questions do not pertain to the jivatman and Paramatman respectively. The meaning is both the replies do necessarily happen to the one and the same Paramatman who happens to be the object of meditation. 'Upadeshavat' – As in one and the same 'Sadvidya' which was introduced with the statement, "You are ensembling perfection. Have you verily made an enquiry into the Ordainer ?" (Ch.Up.6-1-3), there is a repetition of questions as, "May your venerable self alone teach me again" (Ch.Up.6-1-7), "Revered sir, please instruct me that" (Ch.Up.6-2-7) and the difference in reply is observed for describing the particular glories of one and the same object of meditation.

As there is difference in the form of replies preceded by difference in questioners, the difference in meditation is unavoidable. If it is argued like that, the answer is given in the next sutra.

व्यतिहारो विशिंषन्ति हीतरवत् (3-3-36)

"यदेव साक्षादपरोक्षाद् ब्रह्म य आत्मा सर्वान्तरः" इति द्वयोः प्रष्ट्रोः प्रश्नस्यैकरूपत्वेनैकविषयत्वे निश्चिते सति

उषस्तकहोलयोः प्रतिवचनगतबुद्धिव्यतिहारः कार्यः । प्राणनादिहेतुत्वबुद्धिस्सर्वान्तरात्मविषया कहोलेनापि कार्या, तथाऽशनायाद्यतीतत्वबुद्धिरुषस्तेनापि कार्या । विशिंषन्ति ह्युभयत्रापि याज्ञवाल्क्यवचनान्येकं सर्वान्तरमेवोपास्यम् । इतरवत् यथेतरत्र सद्विद्यायां सर्वाणि प्रतिवचनानि परमकारणपरब्रह्मविषयाणि, तद्वत् ॥36॥

सद्विद्यायामप्युपास्यैक्यं प्रश्नप्रतिवचनावृत्तौ सत्यां कथमवगम्यत इत्यत्राह –

Ushastha and Kahola have both to combine each other's ideas. Indeed the teachings of Yajnyavalkya particularise one and the same Brahman. This is just like the case elsewhere in the teaching of Sadvidya. (3-3-36)

The questions asked by both the questioners as, "Explain to me in detail about Brahman who is direct and immediate and who is within all" (Br.Up.3-4-1) is of the same form and related to the same subject matter and when it is decided like this, the interchange and combination of the ideas found in the answers given to Ushastha and Kahola have to be made. Kahola also has to meditate upon Brahman as being the cause of the functions of 'Praanana' and others as well as the idea of the self which is within all. Similarly, Ushastha has to meditate upon the idea that Brahman has transcended hunger and so on. The one and non-second internal self alone is particularised by both the replies of Yajnyavalkya as the object of meditation. This is as in the case of Sadvidya – as in Sadvidya all the replies are pertaining to the Supreme Brahman that is the

primeval cause, here also in the same way, the replies of Yajnyavalkya pertain to the same object of meditation.

If it is asked how it is known that even in Sadvidya, the object of meditation is the same from the repetition of questions and answers, the answer is given in the next sutra.

सैव हि सत्यादयः (3-3-37)

"सेयं देवतैक्षत" इत्यादिषु सर्वत्र सैव परा देवताऽनुवर्तते । "ऐतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि" इति त एव सत्यादयः सर्वेषु प्रतिवचनेषूपसंह्रियन्ते ॥37॥

Indeed that Supreme Deity itself is the subject in the Sadvidya. Being 'Satya' and other qualities are combined in regard to it. (3-3-37)

In statements such as, "That same deity deliberated" (Ch.Up.6-3-2) everywhere that one Supreme Deity alone is continuously referred to. Therefore, "Sathya" and others that are declared in the statement, "All this is having the Sath as its atman. That (fact of having Sath as its atman) is real. He (Sath) is the atman in all. That Supreme cause is thy innerself. Thou (your antaryamin) art that" (Ch.Up.6-8-7), are combined in all replies in that context.

इति अन्तरत्वाधिकरणम् ॥

कामाद्यधिकरणम्

कामादीतरत्र तत्र चायतनादिभ्यः (3-3-38)

छान्दोग्ये श्रूयते, "अथ यदिदमस्मिन् ब्रह्मपुरे दहरं पुण्डरीकं वेश्म दहरोऽस्मिन्नन्तर आकाशस्तस्मिन्यदन्तस्तदन्वेष्टव्यम्" इत्यादि प्रक्रम्य, "तद्य इहात्मानमनुविद्य व्रजन्त्येतांश्च सत्यान्

कामान् तेषां सर्वेषु लोकेषु कामचारो भवति'' इति; वाजसनेयके च, ''य एषोऽन्तर्हृदय आकाशस्तस्मिन् शेते सर्वस्य वशी सर्वस्येशानः'' इत्यादि; किमुभयत्र विद्यैक्यम्, उत विद्याभेद इति संशयः । रूपभेदाद्विद्याभेद इति पूर्वः पक्षः, यद्यप्युभयत्र परमात्मैवोपास्यः, तथाप्येकत्राकाशशब्दाभिधेयः परमात्मोपास्यः, इतरत्राकाशे शयानः परमात्मेति हि रूपं भिद्यते। राद्धान्तस्तु-हृदयायतनत्वसत्यसङ्कल्पत्वसत्यकामत्वादेर भेदादुभयत्र तद्विशिष्टः परमात्मैवोपास्य इति रूपाभेदात् विद्यैक्यम्; छान्दोग्ये हि, ''दहरोऽस्मिन्नन्तर आकाशः तस्मिन् यदन्तस्तदन्वेष्टव्यम्'' इत्यारभ्य, ''किं तदत्र विद्यते'' इत्यादिना परिचोद्य, ''तस्मिन् कामाः समाहिताः'' ''एष आत्माऽपहत पाप्मा विजरो विमृत्युः'' इत्यारभ्य, ''सत्यकामस्सत्यसङ्कल्पः'' इत्युक्त्वा, ''तद्य इहात्मानमनुविद्य व्रजन्त्येतांश्च सत्यान् कामान्'' इति, आकाशशब्दनिर्दिष्टः परमात्मा; तदन्तर्गताश्च सत्यकामत्वसत्यसङ्कल्पत्वापहतपाप्मत्वादयो गुणाः; अतः परमात्मा हृदयायतनः सत्यकामत्वादिविशिष्टः उपास्य इति वाक्येनैव निर्णीतम् । वाजसनेयके च, ''य एषोऽन्तर्हृदय आकाशस्तस्मिञ्छेते सर्वस्य वशी'' इत्युक्ते सति वशित्वादेस्सत्यसङ्कल्पत्वविशेषरूपतया स एव परमात्मा हृदयायतनः सत्यसङ्कल्पत्वविशिष्ट उपास्य इति प्रतीयते । अतो दहरविद्याप्रत्यभिज्ञानात् स एव परमात्मा सत्यसङ्कल्पत्वादि गुणाष्टकविशिष्ट उपास्य इति निश्चीयते । एवं निश्चिते सति, 'आकाशे शयान' इत्याकाशशब्दोऽपि हृदयपुण्डरीकवर्त्याकाशवाचीति रूपाभेदाद्विद्यैक्यमेव ॥

सूत्रार्थस्तु-कामादीतरत्र तत्र च-वाजसनेयके छान्दोग्ये च सत्यकामत्वाद्येव रूपम्; कुतः ? आयतनादिभ्यः-हृदयायतनत्व सत्यसङ्कल्पत्वविशेषरूपवशित्वादिभ्यः तत्सहचारिणस्सत्यकामत्वादेः प्रत्यभिज्ञानात् । ''परं ज्योतिरुपसम्पद्य स्वेन रूपेणाभिनिष्पद्यते'', ''अभयं वै ब्रह्म भवति'' इति ब्रह्मप्राप्तिरूपं फलं चैकमिति विद्यैक्यम् ॥38॥

''मनसैवानुद्रष्टव्यं नेह नानाऽस्ति किञ्चन'' इत्यादेः पूर्वप्रकृतत्वात्, ''स एष नेति नेत्यात्मा'' इति च वक्ष्यमाणत्वात्, ''सर्वस्य वशी सर्वस्येशानः'' इत्यादिविशेषाणां ब्रह्मस्वरूपत्वाभावात् कथं सत्यकामत्वादेर्मोक्षसाधनोपासन रूपत्वमित्यत आह -

The qualities of Satyakamatva are to be reflected elsewhere also i.e., in the Brihadaranyaka Upanishath as there also i.e., in Chandogya Upanishath, as the qualities of having the heart as the 'Aayathana' and others are the same. (3-3-38)

It is declared in the Chandogya Upanishath as follows: "Now in the city of Brahman there is a small lotus like abode and in it there is a small ether. That which is within this ether is to be sought" (Ch.Up.8-1-1). In continuation it declares, "Those people who depart from this world realizing this atman and reflecting upon his auspicious qualities will have free movement at will in all the worlds." (Ch.Up.8-1-6); In the Brihadaranyaka Upanishath also, "The self who sleeps in the Akasha which is within the heart, who is the controller of all and who is the ruler of all beings" (Br.Up.4-4-22) and so on. The doubt which arises

here is whether one and the same meditation is ordained in both or whether there is difference in meditation.

The prima facie view is that there is difference in meditation as there is difference in form though in both Paramatman alone is the object of meditation but yet in one place the Paramatman who is designated by the term 'Akasha' is the object of meditation whereas in the other, Paramatman who is reclining in 'Akasha' is the object of meditation. So there is difference in form.

The conclusion arrived at here is as follows: As there is non-difference in respect of attributes such as having the heart as his abode, true will, true desire and so on in both places, Paramatman qualified by these attributes alone is to be meditated upon, there is non-difference of form and so they form one and the same meditation. In the Chandogya Upanishath, which begins with the statement, "In it there is a small ether. That which is within this ether is to be sought" (Ch.Up.8-1-1), a question is posed "what exists in that small ether ?" and answered as, "All auspicious qualities are contained in this, this is the atman which is opposed to all that is defiling, which is free from old age, death" and so on and further stating that, "It has true desire and true will" (Ch.Up.8-1-5); It continues further, "Those who depart from this world realizing this atman and reflecting upon his auspicious qualities" (Ch.Up.8-1-6). Thus it declares that the one who is designated by the term 'akasha' is Paramatman and that the qualities of Satyakamatva, Satyasankalpatva and Apahatapaapmatva and so on that are within that ether are the auspicious qualities of that Paramatman and so it is decided from the scriptural statement alone that Paramatman having the heart as his abode and who is

characterised by the qualities such as Satyakamatva and so on is the object of meditation.

In the Vajasaneya text when it is declared, "This great atman who sleeps in the Akasha, who is within the heart, who is the controller of all, the ruler of all beings" (Br.Up.4-4-22) and it is understood from this that same Paramatman who has the heart as his abode, who has true will is the object of meditation on account of the fact that 'Vashitva' and others are the particular aspects of Satyasankalpatva. Therefore, it is decided that the same Paramatman characterised by the eight qualities such as Satyasankalpatva and others is the object of meditation on account of the recognition of the same 'Dahara Vidya'. When it is decided thus, the term Akasha mentioned in, "He sleeps in the Akasha" denotes ether which is within the lotus of the heart. So there is non-difference in meditation as there is no difference in form.

The meaning of the sutra is as follows: 'Kaamaadi Itaratra Tatra cha' – Satyakamatva and so on mentioned in Brihadaranyaka and Chandogya are of the same form. Why ? 'Aayatanaadibhyaha' – As it is recognised that Satyakamatva and others are the same on account of the association with 'Vashitva' and others that are the particular forms of Satyasankalpatva and on account of the fact of having the heart as abode. The fruit of this meditation viz. attainment of Brahman, is also of the same form as evidenced from the text, "This atman rises above this body and attaining the Supreme Light, reveals itself in its own natural form" (Ch.Up.8-12-2), "He who knows that Supreme Brahman thus becomes indeed the fearless Parabrahman" (Br.Up.4-4-25).

Should it be objected that 'Satyakamatva' and others

cannot have the form of meditation that is a means to liberation, as it is impossible for the characteristics of Lordship, Rulership and others to be the essential nature of Brahman on account of the declaration of the immediately preceding passage viz., "By the mind it is to be perceived that there is here no plurality" (Br.Up.4-4-19) and also on account of the subsequent passage, "This atman is to be known as 'not this, not this' (Br.Up.4-4-22)

आदरादलोपः (3-3-39)

वशित्वादेः प्रमाणान्तराविदितरूपस्य श्रुत्यैकसमधिगम्यस्यादरेण प्रतिपादनादलोपः अप्रतिषेधः । तस्यापि ब्रह्मगुणत्वमवश्याश्रयणीयम्; अविशेषनिषेधास्तु सकलेतर प्राकृतविशेषविषयाः, नानत्वनिषेधस्तु सर्वस्य ब्रह्मकार्यतयाऽब्रह्मात्मकत्वाभिप्रायः ॥39॥

सगुणोपासनस्य ''स यदि पितृलोककामो भवति'' इति सांसारिकफलत्वेन न मोक्षफलत्वमित्याशङ्क्याह -

There is no omission of the auspicious qualities of Brahman because there is great regard in teaching these qualities. (3-3-39)

There is non-omission or non-rejection of qualities like 'Vashitva' or being the lord of all and the like that are not known from any other 'Pramaana' but known exclusively from the scriptures that describe them with great ardour. So even that is to be necessarily admitted as an attribute of Brahman. Total rejection without any specification is in respect of all other particularities that are material and defiling. The intention of the negation of plurality is to

emphasise that all things are ensouled by Brahman as they are the effects of Brahman as plurality of things not essouled by Brahman is negated.

Should it be said that the fruit of meditation upon Brahman as characterised by qualities, is not liberation as it is declared that 'Sagunopasana' yields fruits related to samsaara, as evidenced from the statement, 'If he desires to attain the world of the manes' (Ch.Up.8-1-6, 8-2-1) – the answer is given in the next sutra.

उपस्थितेऽतस्तद्वचनात् (3-3-40)

उपस्थितिः-उपस्थानम्, ब्रह्मोपसम्पत्तिः; उपस्थिते-ब्रह्मोपसम्पन्ने, अतः ब्रह्मोपसंपत्तेरेव हेतोः, तद्वचनात्-पितृलोकादिप्राप्तिवचनात् न तत् सांसारिकं फलम्, अपि तु साक्षान्मुक्तस्यैव, ''अस्माच्छरीरात्समुत्थाय परंज्योतिरुपसम्पद्य स्वेन रूपेणाभिनिष्पद्यते । स उत्तमः पुरुषः स तत्र पर्येति जक्षत्क्रीडन् रममाणः स्त्रीभिर्वा यानैर्वा ज्ञातिभिर्वा नोपजनं स्मरन्निदं शरीरम्'' इति, ''स स्वराड् भवति तस्य सर्वेषु लोकेषु कामचारो भवति'' इति च निवृताविद्यस्य हि स्वेन रूपेणाभिनिष्पन्नस्यैवोच्यते; अतो ब्रह्मोपसंम्पत्तिहेतुकत्वं क्रीडनादेरवगम्यते ॥

Only after the attainment of Brahman and because of the attainment of that Brahman there are statements such as free movement in all the worlds at will and so the attributes of satyakaamatva and others are to be combined in this mode of meditation. (3-3-40)

'Upasthitihi' means attainment - That means attainment of Brahman. *'Upasthithe'* – when Brahman is attained, *'Ataha'* – on account of that cause alone of the attainment of Brahman, *'Tadvachanaat'* – As the statement of attainment of the manes is mentioned, this is not the attainment of worldly benefits, but it is the attainment of one who is actually liberated. This attainment is declared of a person who has revealed his nature after the termination of all karma as evidenced from the texts, "This jivatman, passing out of the body attains that most SupremeLight and manifests in his own nature" (Ch.Up.8-3-4); "The great luminary to be attained is the Supreme person – Paramatman. That attainer experiences that Paramatman and follows him eating, sporting with women, playing with chariots or with relatives forgetting his previous body lying amidst the relatives" (Ch.Up.8-12-3), "He will be a sovereign to himself, He will have free movement at will in all worlds" (Ch.Up.7-25-2). Therefore it is understood that the playing and other things are caused on account of the attainment of Brahman.

इति कामाद्यधिकरणम् ॥

तन्निर्धारणाधिकरणम्

तन्निर्धारणानियमस्तद्दृष्टेः पृथग्घ्यप्रतिबन्धः फलम् (3-3-41)

छान्दोग्ये, ''ओमित्येतदक्षरमुद्गीथमुपासीत'' इति कर्माङ्गाश्रयमुद्गीथाद्युपासनं श्रूयते; तत् किं तस्मिन् कर्मणि पर्णतादिवन्नियमेनोपादेयम्, उत गोदोहनादिवदनियमेनेति संशयः। कर्माङ्गाश्रयत्वेन पर्णतादिवत्तद्द्वारेण निरूढकार्यतया,

''यदेव विद्यया करोति श्रद्धयोपनिषदा तदेव वीर्यवत्तरं भवति'' इति वर्तमाननिर्देशस्य पृथक्फलप्रतिपादनायोगात् क्रत्वर्थतया नियमेनोपादेयमिति पूर्वः पक्षः । राद्धान्तस्तु - ''तेनोभौ कुरुतो यश्चैतदेवं वेद यश्च न वेद'' इत्युद्गीथोपासनरहितस्यापि क्रत्वनुष्ठानदर्शनात् क्रतुफलात् स्वर्गादेः पृथग्भूतवीर्यवत्तरत्व फलमिदमुपासनमिति गोदोहनादिवदनियमः । वर्तमाननिर्देशे सत्यप्यधिकारान्तरनिश्चये सति रात्रिसत्रवत् क्रतोर्वीर्यवत्तरत्व मस्योपासनस्य फलमिति कल्पनीयम् । सूत्रार्थस्तु-तन्निर्धारणानियमः - निर्धारणम् निश्चयेन चेतसोऽवधारणम्, उपासनमित्यर्थः; तस्य उद्गीथोपासनस्यानियमः; कुतः ? तद्दृष्टेः - ''तेनोभौ कुरुतः'' इत्यनियमदृष्टेः; पृथग्भूतं ह्यस्य फलम्; तच्चाप्रतिबन्धरूपम्; वीर्यत्तरत्वं नाम - प्रबलकर्मान्तरफलेनैतस्य कर्मणः फलस्याप्रतिबन्धः, अविलम्बितत्वमित्यर्थः ॥41॥

There is no compulsion of the ascertainment that the meditation upon Udgitha should be carried out in all places; because it is seen so. Its fruit of the form of non-obstruction is indeed separate. (3-3-41)

In the Chandogya Upanishad, the meditation upon Udgitha is ordained as, "One should meditate on the syllable 'Om' as Udgitha" (Ch.Up.1-1-1) which is connected with, as an accessory to karma. The doubt here is whether that meditation should be undertaken in all sacrificial acts just like the ladle made of 'Parna' wood as a rule or whether without any restriction as the taking of *'Godohana'*.

The prima facie view is that the meditation on Udgitha

should be undertaken as a rule for the purposes of the sacrificial acts just as the usage of the ladle made of 'Parna' wood which is associated with the accessories of Karma and which is ordained so and on account of the fact that the statement in the present tense in the passage, "That very thing i.e., the sacrificial act which is done along with meditation associated with faith and with the knowledge of Brahman, that certainly is possessed of greatest power" (Ch.Up.1-1-10) and also on account of the fact that it is not assuming to grant a separate fruit.

The conclusion arrived at on the other hand is as follows:-

There is no restriction as in the case of 'Godohana' and others as it is made out that this Upasana is having the fruit of becoming more powerful that is different from the fruits such as swarga and others that are gained from sacrificial acts and also as it is seen that sacrificial acts bereft of meditation upon Udgitha are also performed as evidenced in the text, "With that Omkara both, the one who knows thus and the one that does not know thus perform" (Ch.Up.1-1-10). Though there is the usage of present tense here, when it is decided that it is relating to a different aspirant, it is to be assumed that the fruit of this upasana is the fact of the sacrificial act becoming more powerful just like the 'Raatri Satra'.

The meaning of the sutra is as follows:-

'Tannirdhaaranaaniyamaha' – *'Nirdhaaranam'* means deciding with the mind definitely. That means meditation. *'Tasya'* means of the Udgithopaasana, *'Aniyamaha'* means non-restriction. Why ? *'Tat drushtehe'* – as it is seen so i.e., as no restriction is noticed due to the statement, "Both, the one who knows thus and the one who does not know thus,

perform with this meditation Omkara". *"Pruthak Bhutam hi asya phalam"* – The fruit of this indeed is separate and that is of the form of non-obstruction; *'Veeryavattaratvam'* – means non-obstruction of the fruit of this karma on account of the result of some other different, more powerful karma. The meaning is that there will be non-delay in getting the fruit.

इति तन्निर्धारणानियमाधिकरणम् ॥

प्रदानाधिकरणम्

प्रदानवदेव तदुक्तम् (3-3-42)

दहरविद्यायाम् ''तद्य इहात्मानमनुविद्य व्रजन्त्येतांश्च सत्यान् कामान्'' इत्यपहतपाप्मत्वादिगुणानामपि परमात्मस्वरूप चिन्तनवत्पृथक्चिन्तनं विहितम् । किं गुणचिन्तने तत्तद्गुणविशिष्टतया परमात्मचिन्तनमावर्तनीयम्, उत नेति संशयः। परमात्मन एकस्यैव सर्वेषां गुणानां गुणित्वेन सकृदेव तच्चिन्तनोपपत्तेर्नावर्तनीयमिति पूर्वः पक्षः । राद्धान्तस्तु - गुणिनः स्वरूपैक्येऽपि तत्तद्गुणविशिष्टाकार भेदादावर्तनीयमिति। सूत्रार्थस्तु प्रदानवदावर्तनीयमेव, यथा - ''इन्द्राय राज्ञे पुरोडाशमेकादश कपालमिन्द्रायाधिराजायेन्द्राय स्वराज्ञे'' इतीन्द्रस्यैकत्वेऽपि राजत्वादिविशिष्टाकारभेदाद्देवताभेद इति प्रदानावृत्तिः - तद्वदेव। तदुक्तं सङ्कर्षे, ''नाना वा देवतापृथक्त्वात्'' इति ॥42॥

In the meditation on the qualities ordained in Dahara Vidya, the meditation of Paramatman as characterised by these qualities should be repeated

again and again. This is just as in the case of oblations. This has been explained in the 'Samkarshana kanda'. (3-3-42)

In Dahara Vidya, the meditation separately on the qualities of Paramatman such as 'Apahatapaapmatva' or the quality of being opposed to all that is defiling is ordained just as the meditation upon the essential nature of Paramatman as noticed from the text, "Now those who depart from here after having known the self and these eternal and auspicious qualities of His" (Ch.Up.8-1-6). Here the doubt that arises is, whether in the meditation of those auspicious qualities, the meditation upon Paramatman as characterised by those qualities is to be repeated or not.

The prima facie view is such meditation upon Paramatman is not to be repeated as it is reasonable to meditate upon Paramatman only once as he is the one and only possessor of all those qualities.

The conclusion arrived at is as follows:-

That the meditation is to be repeated on account of the fact that there is difference in form as characterised by each one of those qualities though there is non-difference in the essential nature of the possessor of those qualities.

The meaning of the sutra is as follows:

The meditation is to be repeated just as the offering of oblations as in the injunctions such as, "One should offer 'Purodasha' on eleven pot heads to Indra, who is the ruler or the king, To Indra who is the Supreme ruler and to Indra who is the self-ruler". Though they refer to the one Indra alone as there happens to be difference in godhead as on account of the difference in form as characterised by

the rulership and others, the oblations are repeated. Similarly, here also the meditation upon Paramatman is to be repeated as characterised by those qualities. This is declared in Sankarshana kanda as, "The divinities are different on account of separation".

इति प्रदानाधिकरणम् ॥

लिङ्गभूयस्त्वाधिकरणम्

लिङ्गभूयस्त्वात्तद्धि बलीयस्तदपि (3-3-43)

तैत्तिरीया अधीयते, ''सहस्रशीर्षं देवम् विश्वाक्षं विश्वशम्भुवम्। विश्वंनारायणं देवं'' इत्यारभ्य, ''सोऽक्षरः परमस्स्वराट्'' इत्यन्तम् । अस्मिन्ननुवाकेनोपासनं विधीयते; किमयं पूर्वानुवाकोदितदहरविद्योपास्यविशेषनिर्धारणार्थः, उत सर्ववेदान्तोदितसर्वपरविद्योपास्य विशेषनिर्धारणार्थ इति संशयः। दहरविद्याया आनन्तर्यात्तदुपास्यविशेषनिर्धारणार्थ इति पूर्वः पक्षः, ''सहस्रशीर्षम् देवम्'' इति द्वितीयानिर्देशस्यानन्तरोदितोपासिना संबन्धस्यैव युक्तत्वाच्च । राद्धान्तस्तु-परब्रह्म परतत्त्वपरंज्योतिः परमात्माक्षरशिवशम्भुशब्दैस्सर्वपर विद्योपास्यान् अनूद्य वाक्येनैव तेषां नारायणत्वविधानात्तस्य च प्रकरणात् बलीयस्त्वेन सर्वविद्योपास्यनिर्धारणार्थ इति निश्चीयते। न च ''सहस्रशीर्षम्'' इति द्वितीयानिर्देशः पूर्वेणोपासिनाऽ संबध्यते, ''तस्मिन् यदन्तस्तदुपासितव्यम्'' इति कृत्प्रत्ययेन कर्माभिहितमिति तत्र द्वितीयानिर्देशायोगात् । ''नारायणः परः'' ''व्याप्य नारायणस्स्थितः'', ''परमात्मा व्यवस्थितः'' इत्यादिभिरैकार्थ्यात् प्रथमार्थे द्वितीया ।

सूत्रार्थस्तु-सर्वपरविद्योपास्यनिर्धारणे लिङ्गभूयस्त्वात्-तच्चिचह्नभूतवाक्यभूयस्त्वादित्यर्थः । तद्धि-वाक्यं प्रकरणाद्बलीयः तदपि पूर्वस्मिन् काण्डे, ''श्रुतिलिङ्गवाक्य प्रकरणस्थानसमाख्यानाँ समवाये परदौर्बल्यमर्थविप्रकर्षात्'' इत्यादिनोक्तम् । एवं सर्वोपास्यनिर्धारणे निश्चिते सति दहरविद्यायामप्ययमेवोपास्य इति, ''पद्मकोशप्रतीकाशम्'' इत्यादिना हृदयाद्यभिधानं च युज्यत इत्यभिप्रायः ॥

The object of meditation in all Brahma Vidyas is determined in the Narayananuvaka because there is an abundance of indicatory marks. Such marks are more powerful than the context. That also has been explained in the Purva Mimamsa. (3-3-43)

The followers of the Taittiriya branch read in their text as follows, "The Lord has a thousand heads, who has his eyes everywhere, who works out the good of all the worlds, who is the universe, who is Narayana" (Tait. Mahanarayana.11-1). Beginning thus, the passage concludes with the statement, "He is the released self, the most celebrated independent one" (Tait.Mahanarayana.11-13). The meditation upon Brahman is ordained in this passage. A doubt arises as follows:- Is this meant for determining the characteristics of the object of meditation in Dahara Vidya which was introduced in the previous anuvaaka ? Or, is it meant for determining the particular object of meditation in all meditations on the highest self enjoined in all the Upanishadic texts ?

The prima facie view is that this is meant for determining the qualities to be included in the object of meditation in Dahara Vidya as it is introduced immediately after the exposition of Dahara vidya. It is also reasonable to hold that it is related to the object of meditation of Brahman in Dahara vidya as there is the declaration here in the accusative case as, "Sahasra sheersham devam" and so on.

The conclusion on the other hand is as follows:-

It is decided that this text is meant for determining the object of meditation in all Brahma vidyas on account of the fact that the terms signifying the objects of meditation in all the meditations upon Parabrahman such as the Supreme Brahman, the Supreme Reality, the Supreme Light, the Supreme Self, the Immutable Akshara, Shiva, Shambhu – are all re-stated and in those very statements they are ordained as Narayana and this statement enjoining that they are all Narayana is more powerful than the context. The signification of the accusative case such as, "Sahasra sheersham" and so on does not relate to the meditation introduced earlier because in the statement, "What is within it should be meditated upon" (Taittiriya.Up.10-7), by means of the 'Krut' affix ('Tavya' in 'Upaasitavya') which is associated with the person who performs worship, there is no possibility of using the accusative case. On account of the statements, "Narayana is the Supreme", "Narayana resides pervading everything", "The Supreme atman is established" (Taittiriya.11-3-4) that have the same meaning, it is to be understood that the accusative case is used in place of the nominative case.

The meaning of the sutra is as follows:-

In determining the object of meditations upon the Supreme Self, there is abundance of indicative marks i.e.,

there are many statements that signify that object of meditation - this is the meaning. 'Taddhi' – means this statement is more powerful than the context. 'Tadapi' – even that has been declared in the Poorva kanda as follows: Under the sutra, "Sruti, linga or indicatory marks, vakya or sentences or short passages, prakarana or context, sthana or positional strength, samakhya or names or derivative words – where these are applicable, one is superior to the other in order, because the signification of each succeeding one is more remote" (Poorva Mimamsa.3-3-14).

When the object of meditation in all Brahmopasana is determined like this, it results that even in Daharopasana this alone is to be meditated upon. The idea is the recognition of the 'Hrudaya' and others become reasonable through the statements such as, "The heart resembling the bud of a lotus flower" (Mahanarayana.11-7).

इति लिङ्गभूयस्त्वाधिकरणम् ॥

पूर्वविकल्पाधिकरणम्

पूर्वविकल्पः प्रकरणात् स्यात्क्रिया मानसवत् (3-3-44)

वाजसनेयकेऽग्निरहस्ये, ''मनश्चितो वाक्चितः प्राणचितश्चक्षुश्चितः'' इत्यादिना मनश्चिदादयोऽग्नयो विद्यारूपाः श्रूयन्ते । किमेते क्रियामयक्रत्वङ्गभूताः, उतविद्यामयक्रत्वङ्गभूता इति संशयः । अस्मिन् प्रकरणे विद्यामय क्रत्वनुबन्धिमान सग्रहस्तोत्रादिदर्शनेऽपि क्रतोर्विधानाभावात्, फलान्तराप्रतीतेश्च, पूर्वत्र, ''असद्वा इदमग्र आसीत्'' इत्यादिनेष्टकचितस्याग्नेः प्रकृतत्वात्, मनश्चितादिषु च, ''तेषामेकैक एव तावान् यावानसौ

पूर्वः'' इति तत्कार्यातिदेशादिष्टकचितेनैषां विकल्पप्रतीतेश्च इष्टकचिताग्निशेषभूतक्रियामयक्रत्वनुप्रवेशेन तदङ्गभूता इति पूर्वः पक्षः ।

राद्धान्तस्तु- ''ते हैते विद्याचित एव विद्यया हैवैत एवं विदश्चिता भवन्ति'' इति मनश्चितादीनाम् साम्पादिकाग्नित्वेन विद्यारूपत्वे सिद्धेऽपि, ''ते हैते विद्याचित एव'' इत्यवधारणश्रुतिर्विद्यामयक्रत्वङ्गत्वेनैषां विद्यारूपतावगत्यर्थेति निश्चयात् सन्निहितैर्मानसैः ग्रहस्तोत्रादिभिः क्रत्वनुबद्धैरनुवादस रूपवाक्यप्रतिपादितैः क्रतुदर्शने सति, ''वचनानि त्वपूर्वत्वात्'' इति न्यायेन मनश्चिदादीनाम् शेषिभूतविद्यामयक्रतोर्विधिः परिकल्प्यते । ''तेषामेकैक एव तावान्यावानसौ पूर्वः'' इत्यतिदेशेनेष्टकचिताग्नेस्स्व शेषिभूतक्रतुद्वारेण यत्फलम्, तदेवैषां स्वशेषिभूतविद्यामयक्रतुद्वारेण फलमिति निश्चीयत इति विद्यामयक्रत्वङ्गभूता एव मनश्चिदादयः ।

सूत्रार्थस्तु-मनश्चिदादिः क्रिया स्यात् - क्रियामयक्रत्वङ्गभूत इत्यर्थः । कुतः ? प्रकरणात्, पूर्वप्रकृतेनेष्टकचितेनाव्य भिचरितक्रतुसंबन्धिनोपस्थितक्रतुगृहीतत्वेन तदङ्गभूतानामेषां चाग्नित्वात्तेनेष्टकचितेन विकल्पः; विद्यारूपाणामप्येषां क्रियामयक्रत्वङ्गभावो न विरुध्यते, द्वादशाहाङ्गभूतमान सग्रहवत् ॥44॥

The 'Manaschit' (mental fires) and others are alternatives to physical fires previously mentioned on account of the context. This is just like the case

of cups imagined by the mind in the 'Dvaadashaaha' sacrifice. (3-3-44)

In Agnirahasya of the Vajasaneyika, fires that are kindled by the mind which are of the form of meditations are declared as, "Those built by the mind, those built by the speech, those built by the vital airs, those built by the eye" (Satapatha.Br.10) and so on. The doubt arises here whether these are accessories to sacrifice being of the form of action or whether they are accessories to sacrifice being of the form of meditation.

The prima facie view is as follows:- The fires built up by the mind etc., are accessories to the fires built up by bricks and they comprise of the character of the sacrifice consisting of works on account of the following reasons - though in this context we see prayers and others related to the mental cups that are associated with, that are of the form of meditation associated with sacrifice, we do not find the process of the performance of the sacrifice enjoined and there is no mention of a different Phala or fruit and as in this section the subject matter is related to the fire altar built of bricks introduced by means of the clause, "Non-being it was in the beginning" (Shatapatha.Br.6-1-1) and as it is understood that the altars built by mind and others are alternatives to the altars built by brick as extended in the statement, "Of these each one is great as that of previous one" (Shatapatha.Br.10-4-1-3), the altars built of thought and so on are known as alternates to the altars built by bricks and as they are included in the sacrifices which are of the form of actions sub-serving the fires built with the altar of bricks.

The conclusion arrived at on the other hand is as follows:-

According to the statement, "These are undoubtedly of the form of Vidya alone as they are built up by the mind by those who know like this" (Shatapatha.Br.10-4-1-12), the altars that are construed by the mind are to be mentally acquired and so the form of meditation is established. According to the statement, "These are certainly built of knowledge only", as there is an emphasis on the mental character, it is decided that they are of the form of meditation alone. There is seen in the statement connected with this (nearby this) that are of the form of re-statements of mental cups, hymns and others that are associated with the sacrifice that they are seen in performance of the sacrifice. On account of the analogy of "statements that are unique", it is construed that the altars built by mind and others are accessories to the sacrifice of the form of meditation that are to be sub-served by them. By the statement that extends the result to this as, "Of these fires construed by the mind, each is as much as that fire built on the altar of bricks mentioned earlier" (Shatapatha.Br.10-4-1-3), it is decided that the fruit of this sacrifice of the form of meditation is the same fruit that is obtained through the sacrifice performed through the altar of bricks. So the fires built by mind and others are accessories to the sacrifices of the form of meditation.

The meaning of the sutras is as follows - The mental fires and others are of the form of actions - the meaning is that they are subsidiaries to sacrifices of the form of action.

Why ? 'Prakaranaat' – on account of the context. There is an alternative to the fires kindled on the altar of bricks with these fires that are construed by meditation as they are also accessories to the sacrifices that were introduced earlier to be performed on the fires on the altar built by

bricks. Though these are of the form of meditation there is no contradiction in their being accessories to the sacrifice of the form of action. This is just like the case of mental cups and so on that are accessories to the 'Dvadashaaha' sacrifice.

अतिदेशाच्च (3-3-45)

"तेषामेकैक एव तावान् यावानसौ पूर्वः" इति तेषु पूर्वेष्टकचितकार्यातिदेशाच्च तेनैषां विकल्पः प्रतीयते । तेन विकल्पो हि तच्छेषिभूतक्रत्वङ्गत्वेन विनैषां नोपपद्यते । अतश्च तदङ्गभूताः ॥45॥

On account of the fact that the greatness and so on of 'Agni' are extended in the case of fires built by the mind, these fires built by the mind and so on are of the nature of action alone. (3-3-45)

According to the passage, "Of these each one is as great as the previous one" (Shatapatha.Br.10-4-1-3) the fires constituted by the mind and so on are known to be alternatives to the fire kindled on the altar of bricks as there is an extension of the greatness of fire in them also. This kind of optional substitute cannot be reasonable to them unless they are accessories to the sacrifice which is to be sub-served by them. Therefore, they are accessories to the sacrifice of the form of action.

विद्यैव तु निर्धारणात् दर्शनाच्च (3-3-46)

तुशब्दः पक्षं व्यावर्तयति; मनश्चिदादिः विद्यैव विद्यामयक्रत्वङ्गभूत एवेत्यर्थः । कुतः ? निर्धारणात् । तेषां विद्यारूपत्वे सिद्धेऽपि, "ते हैते विद्याचित एव" इति निर्धारणं

विद्यामयक्रत्वङ्गतयैषां विद्यामयत्वख्यापनार्थम् । अत्रैव विद्यामय क्रतुदर्शनाच्च तदङ्गत्वमेवैषाम् । दृश्यते चात्र विद्यामयः क्रतुः, "मनसैषु ग्रहा अगृह्यन्त मनसाऽस्तुवन्त मनसाऽशंसन्" इत्यादौ ॥46॥

अत्र विद्यामयक्रतौ विधिपदाश्रवणात्, तत्फलसंबन्धाप्रतितेश्च, प्रकरणेनेष्टकचिताग्न्युपस्थापितक्रत्वङ्गताप्रतीतेश्च विद्यामयक्रत्वन्वयो बाध्यत इत्याशङ्क्याह –

But, the fires constructed by the mind and so on are undoubtedly of the form of Vidya or meditation alone because it is so determined and because it is seen thus in the scriptural statements. (3-3-46)

The term 'But' terminates the objection raised. The altars built of mind and so on are of the form of meditation only i.e., they are the accessories belonging to a performance which is of the form of meditation only. Why ? Because it is determined like that. Though they are established as a form of meditation, the scriptural statement, "They are built of knowledge only" that determines their nature is meant for establishing that they are of the form of meditation only, being accessories to the sacrifice of the form of knowledge. As the sacrifice of the form of meditation is witnessed here alone, these verily form accessories to that. The sacrifice of the form of Vidya or meditation is witnessed here alone in the scriptural statement, "By the mind the Soma cups were drawn, by the mind the hymns were chanted and so on" (Shatapatha.Br.10-4-1-3).

An objection is raised here thus – There is no word of

injunction found here in the text to take this sacrifice of the form of meditation and there is no statement describing the fruit related to that. And the context is about the subject matter of the altar built of bricks and it is understood that this is an accessory to the actual sacrificial performance. So all these contradict the association of these with the performance of sacrifice of the form of meditation.

This objection is answered in the next sutra.

श्रुत्यादिबलीयस्त्वाच्च न बाधः (3-3-47)

श्रुत्यादेः प्रकरणाद्बलीयस्त्वेन श्रुत्याद्यवगतस्य विद्यामयक्रत्वन्वयस्य प्रकरणेन न बाधः । श्रुतिस्तावत्, ''ते हैते विद्याचित एव'' इति । तां विवृणोति, ''विद्यया हैवैत एवंविदश्चिता भवन्ति'' इति । लिङ्गवाक्ये च भाष्ये दर्शिते । एवंविदः-मनश्चक्षुरादिव्यापारेष्वग्नित्वं सम्पादयितुः - एते - मनश्चिदादयः, विद्यया प्रधानभूतया चिताभवन्तीत्यर्थः ॥47॥

''मनसैषु ग्रहा अगृह्यन्त'' इत्यादौ विधिपदाश्रवणाद्विद्यामयक्रतुविधिर्न संभवतीति तदसंभवाच्च तदन्वयो(ऽपि) न संभवतीत्याशङ्क्याह -

As the scriptural text and so on are more powerful than the context, there is no contradiction. (3-3-47)

On account of the fact that the sruthi and others are more powerful than the Prakarana or context, there is no contradiction here on account of the context regarding the connection of these with the sacrifices of mental performances as known from the scriptural statements.

The scriptural statement lays down, "These fires are built of knowledge only" (Shatapatha.Br.4-1-1-12). The same is explained further in the statement, "To one who knows thus these become built with knowledge". The indicatory mark and the statement are illustrated in the Bhashya. 'Evam Vidaha' – means to one who knows to obtain the characteristic of fire in the functions of mind and eye and others; 'Ete' – means the altars built by the mind and others. 'Vidyaya' – they become primarily built. That is the meaning.

In scriptural statements like, "The cups were lifted up by mind alone", as there is no mention of the word of injunction, it is pointed out that it cannot be a sacrifice of the form of meditation that is prescribed here as it is not possible. So there cannot be an association with such mental sacrifice here. If an objection is raised thus the next sutra answers that.

अनुबन्धादिभ्यः प्रज्ञान्तरपृथक्त्ववद्दृष्टश्च तदुक्तम् (3-3-48)

ग्रहस्तोत्रशस्त्रेभ्यो यज्ञानुबन्धेभ्यः इष्टकचितान्वयिनः क्रतोरत्र विधीयमानविद्यामयक्रतुपृथक्त्वमवगम्यते; प्रज्ञान्तरपृथक्त्ववत्, यथा प्रज्ञान्तराणां दहरविद्यादीनां पृथक्त्वहेतुभ्यः पृथक्त्वम्; आदिशब्दात् पूर्वोक्तः श्रुत्यादिर्गृह्यते। श्रुत्यादिनाऽनुबन्धैश्च विद्यामयक्रतुविधिः कल्प्यत इत्यर्थः । दृष्टश्चानुवादसरूपेऽपि कल्प्यमानो विधिः, ''यदेव विद्यया करोति'' इत्यादौ । तदुक्तम् ''वचनानि त्वपूर्वत्वात्'' इति ॥48॥

यत्तूक्तमतिदेशाच्चेष्टकचितशेषिभूतक्रत्वन्वयोऽवगम्यत इति, तत्राह -

Because of the fact of subsidiaries and others that are related to the sacrifice, the sacrifice of the form of meditation or knowledge is inferred to be separate from the sacrifice of the form of Kriya. This is as in the case of other Vidyas that are separate and the injunction also is seen. This is expounded in the Poorva Mimamsa. (3-3-48)

It is understood that this sacrifice of the form of meditation which is prescribed here is quite different from the sacrifice which is associated with the altar of bricks having the subsidiaries of sacrifice such as cups, hymns to be sung, texts to be recited and so on. This is just like the case of other Vidyas being separate. As in the case of other meditations such as Dahara Vidya and others, there is difference from one another on account of the differentiating causes. By the term 'Aadi' in the sutra, the scriptural statements mentioned earlier are understood. The meaning is the injunction for the sacrifice of the form of meditation is performed on account of the scriptural statements and the subsidiaries. Even in passages which are of the form of repetitive references, injunctions that are presumed are seen. This has been declared in the Poorva Mimamsa., "The texts are indeed injunctions as they convey a new meaning" (Poorva Mimamsa.3-5-21).

It has been stated above that on account of the fact of 'Atidesha' or extension of the rule, that it is understood that these are related to the sacrifice that is sub-served by the fires built on the altar of bricks. The Sutrakara sets aside this objection in the next sutra.

न सामान्यादप्युपलब्धेर्मृत्युवन्न हि लोकापत्तिः (3-3-49)

नावश्यमतिदेशेनेष्टकचितान्गितुल्यदेशत्वमवश्याश्रयणीयम्, येन केनचित्सामान्येनातिदेशोपलब्धेः । ''स एष मृत्युर्य एष एतस्मिन् मण्डले पुरुषः'' इतिवत् फलसामान्येन भविष्यत्यतिदेशः । न हि तत्र मण्डलपुरुषे मृत्युलोकापत्तिरप्यति दिश्यते ; अपि तु मृत्युवत् सर्वसंहर्तृत्वमेव ॥49॥

It is not so. Because the 'Atidesha' (extension) is obtained from some common feature; This is just like the case with Mruthyu, where there is no attainment of his world. (3-3-49)

It need not be necessarily resorted to the fact of similar application with the fire kindled on the altar built of bricks even on account of the extension of principle; because the extension is obtained even on account of something or other which is common. An extension happens on account of the fact of a common characteristic of the fruit as, "He, the above mentioned being, is death or Mruthyu, that same person who is within the Orb of the Sun" (Shatapatha.Br.3-6-3). But here the attainment also of the world of death is not extended in the case of the purusha in the Orb of the Sun. But only the fact of destroying everything just like death is assumed.

परेण च शब्दस्य ताद्विध्यं भूयस्त्वात्त्वनुबन्धः (3-3-50)

परेण च ब्राह्मणेनास्य मनश्चिदाद्यभिधायिनः शब्दस्य ताद्विध्यं तद्विधत्वम्, विद्यामयप्रतिपादकत्वमवगम्यते । परेण हि

ब्राह्मणेन, ''अयं वाव लोक एषोऽग्निश्चितः तस्याप एव'' इत्यादिना पृथक्फला विद्यैव विधीयते । अग्निरहस्ये क्रियामया एव विधीयन्त इति नास्ति नियम इत्यर्थः । क्रियाप्रकरणे त्वेषां मनश्चिदादीनामनुबन्धः सम्पादनीयानामग्न्यङ्गानामत्र भूयस्त्वात् क्रियते । अतो विद्यामयक्रत्वङ्गभूता एव मनश्चिदादयोऽग्नयः ॥

इति पूर्वविकल्पाधिकरणम् ॥

Even from the subsequent Brahmana, it is known that the text ordaining 'manaschith' ritual establishes that it is of the form of knowledge. Because it is connected with the ritualistic portions in abundance of the subsidiaries of sacrifice to be mentally carried out. (3-3-50)

From the subsequent Brahmana, it is made out that the texts enjoining the sacrifice in fires built on the altar of mind and others have that character viz., the character of the form of knowledge. Through the next Brahmana, knowledge only is enjoined having a different fruit as evidenced in the statement, "This world (the earth) is the built-up fire altar; The waters (of the oceans) are its enclosing paristaranas" (Shata.Br.10-5-4-1). The idea is this viz., there is no rule that only sacrifices that are of the form of action are enjoined in Agnirahasya. In the context of performance of sacrifice, the subsidiaries of altars built by the mind and so on that are to be accomplished as accessory to the fires are in abundance. So the fires that are built on the altars of mind and others are accessories to the sacrifice of the form of meditation.

शरीरेभावाधिकरणम्

एक आत्मनश्शरीरे भावात् (3-3-51)

प्रत्यगात्मन आत्मतया हि परमात्मोपास्यः, उपासकस्यापि स्वरूपमुपास्योपासनस्वरूपवत् ज्ञातव्यमित्युक्तम्, ''त्रयाणाम्'' इत्यादिना। वक्ष्यते च ''आत्मेति तूपगच्छन्ति'' इति । तत्र किं प्रत्यगात्मनः शरीरे वर्तमानस्य कर्तृत्वभोक्तृत्वादिविशिष्टं रूपमनुसन्धेयम् उत प्रजापतिवाक्योदितापहतपाप्मत्वादिगुणकं यथावस्थितं रूपमिति संशयः । शरीरे वर्तमानस्य यादृशं रूपम्, तदेवानुसन्धेयमिति पूर्वः पक्षः, कर्मविधिष्विवोपासनविधिष्वपि तावतैव साधनानुष्ठानफलानुभवयोस्सम्भवात् । ''यथाक्रतुरस्मिंल्लोके पुरुषो भवति'' इति तु, ''तं यथायथोपासते'' इत्यनेनैकार्थ्यात्परमात्मविषयम् । राद्धान्तस्तु - ''तत्त्वमसि'' ''स त आत्माऽन्तर्याम्यमृतः'' इति प्रत्यगात्मन आत्मतयैव परमात्मा उपास्य इति प्रत्यगात्मनस्स्वरूपमप्युपासनान्तर्गतम्; ''परं ज्योतिरुपसम्पद्य स्वेन रूपेणाभिनिष्पद्यते'' इति यथावस्थितात्मस्वरूपस्यैव ब्रह्मानुभवः फलमित्यतः 'यथाक्रतुरस्मिन् लोके पुरुषो भवति'' इति न परमात्ममात्रविषयम्; अपितु प्रत्यगात्मात्मभूतोपास्यविषयमिति प्रजापतिवाक्योदित यथावस्थितस्वरूपमेवानुसन्धेयम्; अन्यथा प्राप्योपास्ययोः प्रकारभेदात्, ''यथाक्रतुरस्मिन्'' इति विरुध्यते; ''यजेत स्वर्गकामः'' इत्यादिकर्मविधौ तु कर्तृस्वरूपानुसन्धानं न साधनान्तर्गतमिति विशेषः ।

सूत्रार्थस्तु-कर्तृत्वादिविशिष्टमेवात्मनस्स्वरूपमनुसंधेयमित्येके मन्यन्ते । कुतः ? शरीरे वर्तमानस्योपासितुरात्मनस्तथाभावात् ॥51॥

Some opine that the individual self is to be meditated upon as characterised by the qualities of doership and so on as the embodied self is of that character or nature. (3-3-51)

It was declared in the sutra 1-4-6 that "There were exposition and question related to only the three" and it was established that Brahman had to be meditated as the inner-self of the individual self and it was further stated that the essential nature of the Upasaka also ought to be known just as the essential nature of Paramatman. The Sutrakara expounds later that, "The Jabaalas worship the Lord as the Self" (V.S.4-1-3). The doubt arises here thus – Is the essential nature of the jivatman who is associated with the body to be meditated upon as characterised by doer-ship and enjoyer-ship and so on or whether he is to be meditated upon as characterised by 'Apahatapaapmatva' i.e., free from all sin and imperfection and so on which happens to be his true nature as taught by Prajapathi.

The prima facie view is that - that form alone is to be meditated upon which is the form of the individual self that exists in the body as that much alone is enough for practising the spiritual discipline and experiencing the results thereof, even in respect of the injunctions regards meditation as in the case of injunctions related to karma. The specific statement, "Just as a person's worship is in this world, so after death will he" (Ch.Up.3-14-1) and "In whatsoever manner he meditates upon him" (Medgala.Up.1) have the same inport and are related to the meditation upon Paramatman.

The conclusion on the other hand is as follows:

As the Paramatman is the object of meditation as the inner-self of the jivatman, as declared by the texts, "That thou art" (Ch.Up.6-10-3), "He is your atman, the inner controller, the immortal" (Br.Up.3-7-26), the essential nature of the jivatman is also included in the object of meditation. As declared in the texts, "Attaining that Supreme light he reveals in his own true nature", it is made out that the fruit of the experience of Brahman happens only to him who has revealed in his true essential nature and therefore the statement, "Just as a person worships here in this world" and so on (Ch.Up.3-14-1) is not related merely to Paramatman, but it is related to Paramatman who is the object of meditation in the form of the self of the individual self. So, the essential nature alone as it is of the jivatman as taught by the statement of Prajapathi is to be reflected upon. Otherwise, it will be contradictory to the statement, "Just as a person's worship in this world" and so on, on account of the fact that there will be difference in form between the Upasya or the object of meditation and Prapya or the object or attainment. In the injunction ordaining the performance of sacrificial karma such as, "One desirous of heaven should perform the sacrifice" (Yajur.2-5-5) the reflection upon the essential nature of doership is included in the means itself.

The meaning of the sutra is as follows: Some people are of opinion that the essential nature of jivatman as characterised by doership and so on alone is to be meditated. Why ? Because the atman who is a meditator is of that nature while he is existing in a body.

व्यतिरेकस्तद्भावभावित्वान्न तूपलब्धिवत् (3-3-52)

न कर्तृत्वादिविशिष्टमनुसन्धेयम्, अपितु सांसारिक स्वरूपान्मुक्तस्वरूपस्य यो व्यतिरेकः, सोऽनुसन्धेयः, कुतः? तथोपासनभावभावित्वात्तद्व्यतिरिक्तस्वरूपप्राप्तेः । "यथा क्रतुरस्मिंल्लोके पुरुषो भवति" इति ह्याह । उपलब्धिवत्-यथा ब्रह्मस्वरूपोपलब्धिर्यथावस्थितब्रह्मानुसन्धानयुक्तस्यैव, तथा आत्मोपलब्धिरपि ॥52॥

It is never so; as the essential nature of Apahatapapmatva and others reveal in the state of liberation, one should meditate upon the nature of the self that is different from what is obtained in the state of bondage. This is just like the meditation (knowledge) related to Brahman. (3-3-52)

The nature of the atman as characterised by doership and so on is never to be reflected. That essential nature alone which is of the nature of the liberated that is different from the nature of the migrating self is to be meditated upon. Why ? There is the attainment of the essential nature of the atman that is different from what he would reflect like that. This is stated in the statement, "As one meditates here in this world, he becomes such" (Ch.3-14-1). This is just as in the case of meditation upon Brahman. The attainment of the essential nature of Brahman happens to him alone who reflects upon the nature of Brahman as it exists. The attainment of the nature of atman also is similar to that.

इति शरीरेभावाधिकरणम् ॥

अङ्गावबद्धाधिकरणम्

अङ्गावबद्धास्तु न शाखासु हि प्रतिवेदम् (3-3-53)

"ओमित्येतदक्षरमुद्गीथमुपासीत" इत्युद्गीथादि क्रत्वङ्गाश्रया उपासनाः श्रूयन्ते; ताः किं यासु शाखासु श्रूयन्ते, तास्वेव व्यवस्थिताः, उत सर्वासु शाखासु संबद्धा इति संशयः। शाखासु स्वरभेदात् प्रतिशाखमुद्गीथभेदेन, यत्र श्रूयन्ते, तत्रस्थोद्गीथा देस्सन्निधानात् तेनैवान्विताव्यवस्थिता इति पूर्वः पक्षः । राद्धान्तस्तु यद्यप्युद्गीथव्यक्तिभेदो विद्यते, तथापि तत्रतत्र चोद्गीथजातीयत्वेन संबन्धात्सर्वेषां चोद्गीथजातीयत्वा विशेषात्, "उद्गीथमुपासीत" इति श्रुत्यैव सर्वसंबन्ध इति सर्वशाखासु संबध्यन्ते । सूत्रार्थस्तु - न त्वङ्गावबद्धा उपासनाः तासु शाखासु व्यवस्थिताः, अपितु प्रतिवेदं सर्वशाखासु संबध्यन्त इत्यर्थः । हिर्हेतौ । यस्मादुद्गीथजातीयत्वाविशेषेण सर्वसंबन्धः तस्मादित्यर्थः ॥53॥

But the meditations connected with the subsidiaries of rituals are not related to the particular branches of the veda where they are mentioned. They are verily connected with the branches of every veda. (3-3-53)

In the veda, certain meditations such as the Udgitha and others are ordained as accessories to certain sacrifices such as, "One should meditate upon the syllable 'Om' as the Udgitha" (Ch.Up.1-1-1). A doubt arises here - whether such meditations are restricted to those branches alone in which they are established or whether they are related to all branches.

The prima facie view is that they are confined to those branches alone as the difference in Udgitha is known in different branches on account of the difference in 'Swaras' or accent and as they are connected with the Udgithas that are found verily there alone and they are verily established as associated with the respective Udgithas.

The conclusion arrived on the other hand is as follows:-

By the scriptural passage itself, "Meditate upon the Udgitha", the meditation upon Udgitha is related to all and so it is connected with all branches.

On account of the fact that they are belonging to the same class of Udgitha though there is differentiation of one Udgitha from another and also because all those belong to the one class of Udgitha without any difference.

The meaning of the sutra is – the meditations connected as accessories to the rites are not confined to those branches alone but they are related to every veda. That means they are related to all branches of the veda. The term 'Hi' in the sutra points out the reason. As all those are without any difference belonging to the class of Udgitha, the Udgitha is connected with all branches without any difference.

मन्त्रादिवद्वाऽविरोधः (3-3-54)

वाशब्दश्चार्थे । यथा मन्त्रादीनां क्रत्वङ्गभूतानामेकैक शाखाभिहितानां सर्वशाखासु क्रतोरेकत्वेन सर्वत्र संबन्धो न विरुध्यते; तद्वच्चाविरोधः ॥54॥

There is no contradiction here just as there is no contradiction with the mantras and others. (3-3-54)

The term 'vaa' has the sense of 'also'. Just as the mantra and others that are accessories to sacrifices that are declared in each branch relate to all branches on account of the sacrifice being the one and the same and as there is no contradiction for the relationship with all, in the same way here also there is no contradiction.

इति अङ्गावबद्धाधिकरणम् ॥

भूमज्यायस्त्वाधिकरणम्

भूम्नः क्रतुवत् ज्यायस्त्वं तथा हि दर्शयति (3-3-55)

वैश्वानरविद्यायां स्वर्लोकादित्यवाय्वाकाशपृथिव्यवयवो वैश्वानरात्मा उपास्यश्श्रुतः, तत्र किं व्यस्तस्यैवोपासनं कार्यम् उत व्यस्तस्य समस्तस्य च, अथ समस्तस्यैवेति संशयः । "औपमन्यव कं त्वमात्मानमुपास्से" इति । दिवमेव भगवो राजन्" इत्यादिना स्वर्लोकादिपृथिव्यन्तानां वैश्वानरात्मनो मूर्धादिपादान्तावयवत्वमभिधाय, तत्रतत्र व्यस्तस्यैवोपासनं फलं च विहितमिति, पश्चात्, "यस्त्वेतमेवं प्रादेशमात्रमभि विमान मात्मानं वैश्वानरमुपास्ते" इति पूर्वोक्तस्य समासेनोपसंहार इति युक्तम्; अतो व्यस्तस्यैवोपासनं कार्यमिति प्रथमः पक्षः । समस्तोपासनस्य, "सर्वेषु लोकेषु सर्वेषु भूतेषु सर्वेष्वात्मस्वन्नमत्ति" इति व्यस्तोपासनफलेभ्यः फलान्तरविधानात् व्यस्तस्य समस्तस्य चोपासनं कार्यमिति द्वितीयःपक्षः । राद्धान्तस्तु - "आत्मानं वैश्वानरं सम्प्रत्यध्येषि तमेव नो ब्रूहि" इत्यारभ्य

वैश्वानरात्मनस्स्वर्लोकादिपृथिव्यन्तानां मूर्धादिपादान्तावयवत्वमभिधाय, ''यस्त्वेतमेवं प्रादेशमात्रमभिविमानमात्मानं वैश्वानरमुपास्ते स सर्वेषु लोकेषु'' इत्युपसंहारादेकस्यैव वैश्वानरात्मनः त्रैलोक्यशरीरस्य परस्य ब्रह्मणः उपासनं विधाय फलं च, ''सर्वेष्वात्मस्वन्नमत्ति'' इति, ''तद्यथेषीकतूलमग्नौ प्रोतं प्रदूयेतैवं हास्य सर्वे पाप्मानः प्रदूयन्ते'' इति च सर्वेषामात्मनामविशेषेण भोग्यभूतं परं ब्रह्मानुभवति, तद्विरोधिनश्च सर्वपाप्मनः दहतीत्युक्तमिति गम्यते । अत एकवाक्यत्वात् समस्तस्यैवोपासनं कार्यम् । व्यस्तवादस्तु स्वर्लोकादीनां मूर्धाद्यवयवत्वज्ञापनार्थः तत्रतत्र च फलवादः, ''वैश्वानरं द्वादशकपालं निर्वपेत्पुत्रे जाते । यदष्टाकपालो भवति'' इत्यादिवत् द्रष्टव्यः ॥

सूत्रार्थस्तु-भूम्नो ज्यायस्त्वम्-समस्तोपासनस्य श्रैष्ठ्यम्, प्रामाणिकत्वमित्यर्थः । एकवाक्यत्वावगतेः । व्यस्तवादः क्रतुवत् द्रष्टव्यः । ''वैश्वानरं द्वादशकपालं निर्वपेत् ... यदष्टा कपालः'' इत्यादिः क्रताविवेत्यर्थः । तथा हि दर्शयति - समस्तोपासनस्य ज्यायस्त्वमेव दर्शयति श्रुतिः - ''मूर्धा ते व्यपतिष्यद्यन्मां नागमिष्यः'' इत्यादिना व्यस्तोपासनेऽनर्थं ब्रुवती ॥55॥

There is pre-eminence for the whole meditation as in the case of sacrifice, for the sacrifice shows thus. (3-3-55)

The scripture ordains 'Vyshvanaropasana' where in the Vyshvanaratman who is characterised by the celestial region, the Sun, wind, Ether, the Earth as its limbs to be

meditated upon. The doubt arises here whether the meditation upon Vyshvanara has to be done separately with each limb or whether it is to be done both in its aggregate aspect and separate aspects or whether it should be done in its aggregate aspect only.

The first prima facie view is that the meditation is to be done only upon the separate aspects of Vyshvanara as evidenced in the text which mentions the several limbs of Vyshvanaratman beginning with the head and ending with the feet and as the text describes the meditation upon the separate aspects and the front there of as commencing with the statement, "O, Aupamanyava! Whom do you meditate upon as atman ?", "O, Venerable king! I meditate upon the Dyuloka or celestial region above" (Ch.Up.5-12-1) and later on by the statement, "He who meditates upon this Vyshvanaratman as bereft of all limitations and measurements and as pervading everything" (Ch.Up.5-18-1), the conclusion is made collectively of what was mentioned earlier. So the meditation is to be done only on the separate aspects.

The second prima facie view is that meditation is to be done both upon the separate aspects and collectively as the fruit of the 'Samasthopasana' or meditation upon the whole is mentioned as different from the fruits of the meditation upon separate aspects as known from the text, "He eats food in all worlds and in all entities, in all atmans" (Ch.Up.5-18-1).

The conclusion on the other hand is as follows:

It is understood that the meditation upon the Supreme Brahman who has all the three worlds as his body and who is designated here as Vyshvanaratman, of whom alone an

enquiry is made in the beginning as, "You know now that Vyshvanara and meditate upon the Vyshvanaratman. Kindly enlighten us upon that Vyshvanara alone" (Ch.Up.5-11-6). Further on after teaching about the same Vyshvanaratman as having the celestial world and others such as the Earth etc., as the head and others and the feet as his limbs the fruit of the meditation upon Vyshvanara of this description is declared in conclusion as, "He who meditates upon this Vushvanaratman as bereft of all limitations and measurements and as pervading everything and as having all these as limbs and present in all sentient and non-sentient things, He eats food in all worlds, and in all entities" (Ch.Up.5-18-1). It is declared in the statement of the fruit that one who meditates upon the Vyshvanara "Will eat food in all atmans" and "Just as the heap of soft fibres of the munja grass put to the fire gets burnt, similarly all sins of that persons will be burnt" (Ch.Up.5-24-3). Thus it is understood that such an upasaka experiences Supreme Brahman that is an object of experience to all atmans without any difference and that he would burn all sins that are obstructions to that experience.

Therefore, as all these form a unitary statement, the meditation upon Vyshvanara is to be made on the collective aspect alone. The statement related to the meditation upon the separate parts of Vyshvanara is meant for reminding that the celestial region and others are the limbs of Vyshvanara such as the head and others. The statements of fruit in respect of those parts there and there, are to be known as in the case of the injunction such as, "Let a man offer Purodasha in twelve parts to Vyshvanara on the birth of a son. The offering of Purodasha will be in eight cups" (Yajur.2-2-5-4). (these are parts or accessories to the sacrifice).

The meaning of the sutra is as follows:-

"Bhoomno Jyayastvam" - means the meditation upon the whole is most celebrated. That means, it is in accordance with the pramanas. As the entire context is known to be of unitary nature, the statement of meditation of separate members is as in the case of certain sacrifices such as, "Purodasha should be offered in twelve cups to Vyshvanara" or "One has to offer Purodasha in eight cups" and so on. 'Tatha hi darshayati' – the scripture declares verily like that. It declares evil consequences in respect of the meditation upon the separate parts alone as known from the text, "Your head would have fallen if you had not come to me" (Ch.Up.5-12-2).

इति भूमज्यायस्त्वाधिकरणम् ॥

शब्दादिभेदाधिकरणम्

नाना शब्दादिभेदात् (3-3-56)

सद्विद्यादहरविद्याशाण्डिल्यविद्याभूमविद्यादिकाः ब्रह्मोपासनरूपाः ब्रह्मप्राप्तिफलाः किमेकविद्या, उत नानेति संशयः । उपास्यस्य ब्रह्मणः फलस्य चैकत्वात्, ''वेद'' 'उपासीत' इति च पर्यायत्वादेकविद्येति पूर्वः पक्षः । ब्रह्मण एकत्वेऽपि जगदेककारणत्वापहतपाप्मत्वाद्यनुबन्धभेदहेतुभिः, पूर्वकाण्डोदितानुबन्धभेदहेतुभिश्शब्दान्तरादिभिरेवानुबन्धभेदात् नानाभूता इति राद्धान्तः । शब्दान्तरादिभिस्तत्रोदितैरेव विद्याभेदसिद्धावपीह पुनर्वचनं ब्रह्मप्राप्तिहेतुभूतं वेदान्तोदितं ज्ञानमविधेयमिति कुदृष्टिनिरासार्थम् । सूत्रार्थस्तु - सद्विद्या

भूमविद्यादिका नानाभूताः ब्रह्मण एकत्वेऽपि सद्भूमापहतपाप्मा दिशब्दभेदात्। आदिशब्दात् अभ्याससङ्ख्यगुणप्रक्रिया नामधेयानि गृह्यन्ते ॥56॥

The upasanas are different from one another; on account of the difference of terms and so on. (3-3-56)

The doubt raised here is whether the different forms of meditation upon Brahman such as Sadvidya, Daharavidya, Shandilyavidya, Bhoomavidya and so on, that have the attainment of Brahman alone as their fruit are one and identical or whether they are different from one another.

The prima facie view is that they are identical as the Supreme Brahman, the object of meditation, and the fruit of meditation are one and the same and as the injunction such as 'Veda', 'Upaaseeta' are synonyms.

The conclusion on the other hand is that they are different from one another as there is difference in the various characteristics mentioned in the meditation such as - being the one cause of this universe, being free from all sins and so on. Though Brahman is one and non-second, just as in the case of the Poorva kanda, there is difference on account of difference in quality, subject matter, name and others, here also the meditations differ from one another. Though the difference between one meditation and the other is established by the different terms themselves mentioned there-in, the statement of the same again is meant for refuting the mistaken view that the knowledge declared in the Upanishads that is the cause of attainment of Brahman is not enjoined in an activity.

The meaning of the sutra is – the modes of meditation such as Sadvidya, Bhoomavidya and others are different from one another though Brahman is one and the same, there is difference in the terms signifying the characteristics such as Bhooma, Apahatapapmatva and so on. By the term "such as" implies - 'Abhyasa' or repetition, 'Sankhya' or number, 'Guna' or quality, 'Prakriya' or subject matter, and 'Naamadheya' or name.

इति शब्दादिभेदाधिकरणम् ॥

विकल्पाधिकरणम्

विकल्पोऽविशिष्टफलत्वात् (3-3-57)

सद्विद्याभूमविद्यादिकानां ब्रह्मप्राप्तिफलानामेकस्मिन् पुरुषे समुच्चयोऽपि संभवति, नेति संशयः । अग्निहोत्रदर्श पूर्णमासज्योतिष्टोमादिनां स्वर्गैकफलानां तत्र भूयस्त्वापेक्षया यथैकस्मिन् पुरुषे समुच्चयो दृश्यते; तथाऽत्रापि ब्रह्मानुभवभूयस्त्वापेक्षयैकस्मिन् पुरुषे समुच्चयः संभवति इति पूर्वः पक्षः । देशतः कालतः स्वरूपतश्चानवच्छिन्नानन्दरूप ब्रह्मानुभवः सर्वासां परविद्यानां फलम्; तच्चैकया विद्ययाऽवाप्तमित्येकस्मिन् पुरुषे विद्यान्तरसमुच्चयः प्रयोजनाभावान्न संभवतीति सर्वासां विकल्पः-इति राद्धान्तः । सूत्रमपि व्याख्यातम् ॥57॥

There is freedom of choice in regard to the meditations upon Brahman as there is no difference in their results. (3-3-57)

The doubt raised here is whether there is the

possibility of combination of meditations by each meditating devotee amongst these different kinds of meditations such as Sadvidya, Bhoomavidya and so on, that have the fruit of attainment of Brahman.

The prima facie view is – as the combination of the rites such as Agnihotra, Darshapoornamasa oblations, Jyothishtoma and so on are seen combined by the same person with the desire of having greater benefits, though all of them have one and the same result of attainment of heaven, even so here also different meditations on Brahman may be combined by the same person with a desire to have plentitude of experience of Brahman.

The conclusion arrived at is that there is the possibility of choosing only one mode of meditation between the several types of meditations as no additional benefit is possible by the combination of one meditation with another meditation by the same person on account of the fact that the bliss of experience of Brahman who is of the nature of infinite bliss and the essential nature of whom is not limited by space or time that happens to be the fruit of all meditations upon the Supreme Brahman – this kind of fruit is gained by one mode of meditation upon Brahman, of what use could other meditation be ? The sutra is also explained by this.

काम्यास्तु यथाकामं समुच्चीयेरन्न वा पूर्वहेत्वभावात्
(3-3-58)

ब्रह्मप्राप्तिव्यतिरिक्तफला विद्याः काम्याः । तास्तु यथेष्टं समुच्चीयेरन् ; विकल्प्येरन् वा, पूर्वहेत्वभावात्-तत्फलस्या परिमितत्वाभावात् । भूयस्त्वापेक्षया समुच्चयस्संभवतीत्यर्थः ॥58॥

But the meditations undertaken for getting objects of desire may be combined or may not be combined according to their desire, on account of the absence of the reason given above. (3-3-58)

All meditations other than those for attainment of Brahman are Kamyopasanas. According to one's desire they may be combined or may not be combined because there is the absence of the reason mentioned earlier. The meaning is that there is possibility of combination of such meditation with a view of gaining plentitude of benefits as the results of such meditations are not of an infinite nature.

इति विकल्पाधिकरणम् ॥

अङ्गेषुयथाश्रयभावाधिकरणम्

अङ्गेषु यथाश्रयभावः (3-3-59)

कर्माङ्गाश्रयाणामुद्गीथाद्युपासनानां गोदोहनादिवदधिकारान्तरत्वेनोपादानानियमः पूर्वोक्तः संभवति, नेति संशयः । न संभवतीति पूर्वः पक्षः, ''उद्गीथमुपासीत'' इत्युपासनविधौ फलान्तराश्रवणात्, उद्गीथसंबन्धावगतक्रत्वङ्गभावाविरोधात् । एवं विधिवाक्येनैव क्रत्वङ्गभावेऽवगते सति उद्गीथसंबन्धावगत क्रत्वङ्गभावाविरोधात् । एवं विधिवाक्येनैव क्रत्वङ्गभावे ऽवगते सति, ''यदेव विद्यया करोति श्रद्धयोपनिषदा तदेव वीर्यवत्तरंभवति ... तेनोभौ कुरुतः'' इति च वर्तमाननिर्देशः, ''न स पापं श्लोकं शृणोति'' इतिवदर्थवादमात्रं स्यात् । राद्धान्तस्तु- ''यदेव विद्यया करोति ... तदेव वीर्यवत्तरम्'' इति विद्यायाः क्रतुवीर्यवत्तरत्वं प्रति साक्षात्साधनभावोऽवगम्यते । एवं

फलसाधनतयाऽवगता विद्या किमाश्रित्य फलं करोतीत्यपेक्षायाम्, ‘‘ओमित्येतदक्षरमुद्गीथमुपासीत’’ इत्युद्गीथमाश्रित्य कुर्यादिति क्रत्वङ्गभूतोद्गीथाश्रयत्वमात्रं प्रतीयते। अतः फलान्तरसाधनतयाऽवगतस्य क्रत्वङ्गभावो नोपपद्यत इति गोदोहनादितुल्यतयोपादानानियमः सिद्ध्यत्येव। ‘‘यस्य पर्णमयी जुहूर्भवति न स पापं श्लोकं शृणोति’’ इत्यत्र तु पर्णताया जुहूसंबन्धात्प्राक् अपापश्लोकश्रवणं प्रति साक्षात्साधनभावो न श्रूयते; पर्णतासंबन्धिपुरुषसंबन्धमात्रं श्रुतम्। तत्तु ‘‘पर्णमयी जुहूः’’ इतिश्रुत्यैव प्रथमावगतक्रत्वङ्गभावं न निरुणद्धीत्यर्थवादमात्रमिति विशेषः। सूत्रार्थस्तु - अङ्गेषु-उद्गीथादिष्वाश्रितानामुपासनानां यथाश्रयभावः-उद्गीथादिवदङ्गभावः। गोदोहनादिवत् तस्मिन् वाक्ये फलसंबन्धाश्रवणादङ्गभावो न विरुध्यत इत्यर्थः ॥59॥

The meditations that are dependent upon Udgitha and others that are accessories to the sacrifice are accessories to the sacrifice even as their Ashrayas or bases. (3-3-59)

The doubt raised here is whether the meditations upon Udgitha and others that are dependent upon the accessories to the sacrifice may be adopted optionally as mentioned earlier as relating to the benefit of the individual person just like the use of the 'Go dohana patra' or milk pail or not ?

The prima facie view is that such an option does not happen; because the injunction prescribing this meditation as, "Meditate upon Udgitha" (Ch.Up.1-1-1) does not

pronounce any different fruit, and as there is no contradiction in being an accessory to sacrifice which is known on account of the connection with Udgitha. When it is understood thus by the statement of injunction itself that it is an accessory to sacrifice, the satement, "That alone which is performed with meditation, faith and knowledge becomes more powerful....With that Omkara, both the one who knows thus and the one who does not know thus perform" (Ch.Up.1-1-10) which is in the present tense, will be merely a laudatory passage or Arthavada, as in the case of, "He does not hear any unpleasant statement".

The conclusion on the other hand is as follows:-

The meditation is known to be a direct means as regards the powerfulness of the sacrifice is understood from the statement, "That alone which is performed with meditation becomes more powerful". When it is enquired as to - resorting to which the meditation which is known as the means of the fruit thus yields the fruit, it is understood that it yields the fruit resorting to the Udgitha as its basis according to the statement, "One should meditate upon the syllable Om, the Udgitha" (Ch.Up.1-1-1). Thus it is merely known that it is dependent upon Udgitha that is an accessory to sacrifice. Therefore it is not reasonable to hold that it is an accessory to the sacrifice which is known to be the means of attaining a different result or fruit. And so it is verily established that there is no regulatory rule in adopting it similar to the 'Godohana' vessel. As regards the statement, "He who uses the ladle being made of 'Parna' wood will not hear any unpleasant words uttered about him", it is not heard that the fact of using the ladle of 'parna' wood is the direct means for hearing pleasant

words prior to the relationship of the ladle and the 'parna' wood, but only the relationship with the person who is connected with the 'parna' wood ladle is heard. That on the other hand does not stultify the fact of being an accessory to the sacrifice which is known earlier from the sruthi itself as, "He who uses the ladle made of parna wood". So it is particularly taken as a mere laudatory passage.

The meaning of the sutra is - "Angeshu" for meditations that are based on Udgitha and others that are accessories to the sacrifice 'Yathaashraya Bhaavaha' – will be accessories just as those Udgitha and others. As in that statement there is no mention of connection with some fruit, as in the statement related to the 'Godohana patra', So there is no contradiction to the fact of being the accessory. That is the meaning.

शिष्टेश्च (3-3-60)

शिष्टिः-शासनम्, विधानम् । "उद्गीथमुपासीत" इति विधानाच्च वर्तमाननिर्देशावगतफलसंबन्धात् प्रागेवोद्गीथ संबन्धोऽवगत इति तदङ्गभावो न विरुध्यते । अत उपादाननियमः ॥60॥

On account of the injunction also it is only thus. (3-3-60)

'Shishti' means commandment or injunction (Vidhaanam). On account of the commandment "One should meditate upon the Udgitha" and also on account of the statement in the present tense, the relationship with Udgitha is known even prior to the relationship with the fruit and there is no contradiction to the fact of that being

an accessory to the sacrifice. Therefore there is the regulation of performing it so.

समाहारात् (3-3-61)

इतश्च "होतृषदनाद्धैवापि दुरुद्गीथमनुसमाहरति" इत्युद्गीथवेदनाहानौ अन्येन समाधानं ब्रुवत् वेदनस्योपादाननियमं दर्शयति । दुरुद्गीथं वेदनहीनमुद्गीथम् ॥61॥

On account of setting right the defects of the Udgitha, this is necessarily an accessory to the sacrifice. (3-3-61)

The statement, "From the very place of the 'Hotr', the 'Udgatha' sets right the wrong recitation of the Udgitha" (Ch.Up.1-5-5) declares that it is set right by another, when there is a fault committed by one in the meditation of Udgitha. This shows that adopting this meditation is regulatory and that it is an accessory to the sacrifice. 'Durudgeetham' – means Udgitha bereft of meditation.

गुणसाधारण्यश्रुतेश्च (3-3-62)

इतश्चोपादाननियमोऽवगम्यते - प्रणवगुणत्वेनावगतस्योपासनस्य साधारण्यं हि श्रूयते, "तेनेयं त्रयी विद्या वर्तते ओमित्याश्रावयत्योमिति शंसत्योमित्युद्गायति" इति । तेनेति प्रकृतपरामर्शात्सोपासन एव प्रणवः सर्वत्र सञ्चरति । अतः प्रणवसहभावनियम दर्शनादुपादाननियमो निश्चीयते ॥62॥

On account of the scriptural text which shows that meditation based on 'Pranava' is common to

all the Vedas, meditation on Udgitha is an accessory to sacrifice. (3-3-62)

On account of this reason also it is understood that meditation upon Udgitha is necessarily an accessory to the sacrifice. It is known from the scriptural text, "The wisdom of the three Vedas functions with this letter 'Om'. He makes one recite with 'Om'. He praises as 'Om'. He sings the Saman aloud with 'Om'" (Ch.Up.1-1-9) that the meditation which is made out as having the pranava as its quality is common to all the Vedas. By the statement, "By it" that refers to the subject matter on hand, pranava alone along with the meditation based on it moves everywhere. Therefore, the rule regarding the adoption of meditation along with Pranava is decided, on account of the invariable co-existence of Pranava with it.

न वा तत्सहभावाश्रुतेः (3-3-63)

न वोपादाननियमः, तत्सहभावाश्रुतेः-क्रत्वङ्गभावाश्रुतेरित्यर्थः । क्रत्वङ्गभावो हि सहभावः । ''यदेव विद्यया करोति ... तदेव वीर्यवत्तरम्'' इति वीर्यवत्तरत्व साधनतयाऽवगताया विद्यायाः क्रत्वङ्गतया विनियोगासंभवात् तदङ्गभावो हि न श्रूयते । यत्र साक्षात्फलसाधनत्वं प्रतिपाद्यते, तत्र फलसाधनत्वं प्रथमं प्रतीयत इति तस्य क्रत्वङ्गतया विनियोगो न संभवतीत्यभिप्रायः ॥63॥

There is never the adoption of meditation upon Udgitha as a rule because there is no scriptural text ordaining the co-existence of such meditations with Udgitha. (3-3-63)

There is never a rule that such meditations should be adopted because their co-existence is not ordained by the sruthi. The idea is that it is not ordained by the sruthi that such meditations are accessories to the sacrifice. Being accessories to the sacrifice is verily co-existence with it. The meditation comes to be known as the means of greater potency or 'Veeryavattaratva' as evidenced from the text, "That alone which is performed with meditation, faith and knowledge becomes more powerful" (Ch.Up.1-1-10) and so the fact of that being the accessory to sacrifice is not ordained as it is not possible to ordain it as an accessory to sacrifice. Whereever the fact of being directly the means to a particular fruit is declared, there the fact of being the means to the fruit is verily known in the first instance and so ordaining it as an accessory to the sacrifice will not be possible. This is the meaning.

दर्शनाच्च (3-3-64)

''एवंविद्ध वै ब्रह्मा यज्ञं यजमानं सर्वांश्चर्त्विजोऽभिरक्षति'' इति श्रुतिः ब्रह्मणो वेदनेन यज्ञस्य यजमानस्य ऋत्विजां च रक्षणं ब्रुवत्यन्येषां वेदनाभावं दर्शयति । तच्चोद्गीथोपासनस्यानङ्गत्वे सत्येवोपपद्यते । अतश्चोपादानानियमः ॥64॥

Also, on account of the fact that the scripture shows like this, there is no invariable rule that meditation is accessory to the sacrifice. (3-3-64)

The scriptural statement, "The Brahma priest who knows this protects the sacrifice, the sacrificer, and all other priests" (Ch.Up.4-17-10) states the protection of the sacrifice, sacrificer and the priests through the meditation of Brahma priest and shows the absence of meditation in

respect of others. This becomes compatible only in the event of Udgithopasana being not an accessory to sacrifice. So there is no invariable rule regarding its adoption.

इति यथाश्रयभावाधिकरणम् ॥

इति श्रीभगवद्रामानुजविरचिते वेदान्तदीपे तृतीयस्याऽध्यायस्य तृतीयः पादः ॥

तृतीयाध्याये चतुर्थः पादः

पुरुषार्थोऽतश्शब्दादिति बादरायणः (3-4-1)

किं विद्यातः पुरुषार्थः, उत कर्मण इति संशयः । कर्मण इति पूर्वः पक्षः । कर्माङ्गत्वाद्विद्यायाः। कर्मसु कर्तृभूतप्रत्यगात्मनो याथात्म्यप्रतिपादनपराणि वेदान्तवाक्यानि । विद्यायाः कर्माङ्गत्वं च, ''यदेव विद्यया करोति ... तदेव वीर्यवत्तरम्'' इति श्रुत्यैवावगम्यते । न च प्रकृतोद्गीथोपासनविषयत्वमस्य वक्तुं शक्यते, ''यदेव विद्यया करोति'' इति श्रुत्यैव सर्वे कर्मसु विद्याया विनियुक्तत्वात् । श्रुतिश्च प्रकरणात् बलीयसी। विद्यायाः कर्माङ्गत्वं कथमित्यपेक्षायां ''तत्त्वमसि'', ''अयमात्मा ब्रह्म'' इति सामानाधिकरण्येनु कर्माङ्गभूतकर्तृयाथात्म्यानुसन्धानद्वारेण विद्यायाः कर्माङ्गत्वमित्यवगम्यते । अतः कर्तृसंस्काररूपत्वाद् ब्रह्मविद्यायाः कर्मण एव पुरुषार्थः । तत्र तत्र फलश्रुतिरर्थवादस्स्यात् । विद्यायाः कर्माङ्गत्वे भूयांसि लिङ्गानि च दृश्यन्ते सर्ववेदान्तेषु ।

राद्धान्तस्तु-कर्मसु कर्तुः प्रत्यगात्मनोऽर्थान्तरभूतस्य स्वसङ्कल्पकृतजगदुदयविभवलयलीलस्य निखिलहेयप्रत्यनीक कल्याणैकतानानन्तज्ञानानन्दैकस्वरूपस्य सर्वेश्वरस्य सत्यसङ्कल्पस्य करणाधिपरूपप्रत्यगात्माधिपस्य वेद्यस्य वेदनरूपाया विद्यायाः, ''ब्रह्मविदाप्नोति परं'' इत्यादिषु ब्रह्मावाप्तिरूप फलोपदेशात् विद्यात एव फलम्। ''यदेव विद्यया करोति'' इति श्रुतिः प्रसिद्धवन्निर्देशात्, प्रसिद्धश्च प्रकृतोद्गीथोपासनस्यैवेति, प्रस्तुतोद्गीथोपासनविशेषनिष्ठा ।

''तत्त्वमसि'' इति सामानाधिकरण्यं च तच्छब्दनिर्दिष्टस्य स्वसङ्कल्पकृतजगज्जन्म स्थितिध्वंसादिकस्य परस्य ब्रह्मणो न जीवस्वरूपत्वपरम्, अपितु जगत्कारणस्य ब्रह्मणो जीवशरीरकतया जीवस्यात्मत्वपरमिति ''अधिकं तु भेदनिर्देशात्'' इत्यादिषूक्तम् । ''य आत्मनि तिष्ठन् - यस्यात्मा शरीरम्'' इति च प्रत्यगात्मन आत्मत्वं परस्य ब्रह्मणः श्रुत्यन्तरे व्यक्तम् ।

सूत्रार्थस्तु - पुरुषार्थोऽतः - विद्यातः; कुतः ? ''ब्रह्मविदाप्नोाति परम्'' इत्यादि शब्दात् ॥1

The highest object of attainment of a purusha results from upasana or meditation because it is known so from scriptural statements. Thus opines Badarayana. (3-4-1)

The doubt that arises here is whether the highest object of attainment is gained from meditation (upasana) or from karma. The prima facie view is that it is obtained from karma on account of the fact that upasana is only an accessory to karma. The declarations of the Vedanta texts are devoted to the exposition of the true nature of the jivatman who happens to be the agent of karmas. The fact of meditation being an accessory to karma is known from the scriptural statement itself, "That alone which is performed with meditation, faith and knowledge becomes more powerful" (Ch.Up.1-1-10). It is not possible to say that this is with reference to the Udgitha upasana alone which is on hand because the sruti itself ordains upasana as an accessory to all karmas by a general statement such as, "What ever karma is performed with meditation". Sruti is more powerful than the context. If it is asked how upasana

becomes an accessory to karma, it is known from the concomitant co-ordination such as, "That thou art" (Ch.Up.6-8-7). "This atman is Brahman" which points out that through the reflection of the real nature of the agent of the sacrifices who is an accessory to karma, upasana happens to be an accessory to karma in that way. Therefore meditation upon Brahman is of the form of refinement of the agent or kartha and so the highest object of attainment is gained from karma itself. The scriptural statements pertaining to the fruit here and there is to be taken as *'Arthavada'* or laudatory passages. In all Upanishads the signs (inferential marks) for establishing the accessory nature of upasana for karma are obtained abundantly.

The conclusion arrived at on the other hand is as follows:

The attainment of the highest fruit is from upasana alone as it is taught that the fruit of the form of attainment of Brahman is from upasana of the form of meditation upon Brahman who is to be meditated upon as evidenced in the text, "One who meditates upon Brahman attains the highest" (Tait.Up.2-1-1). The highest object to be meditated is different from the individual self who is an agent of karma, who is enjoying the sport of the creation, sustenance and destruction of the entire universe by his very will and who is of the one nature of all auspicious infinite knowledge and bliss, being opposed to all that is defiling, who is the overlord of all, who is of true will and who is the master of the individual self, who is of the form of the master of his own indriyas. The scriptural statement, "Whatever is done with meditation" and so on is making a declaration that is very well known and that is very well known as related to the meditation of Udgitha alone and

so is established with reference to the particular meditation upon Udgitha which is on hand. In the concomitant co-ordination "That thou art", the one who is designated by the term 'That' is Supreme Brahman according to whose will, the origination, sustenance and destruction of the universe happens and it does not signify the nature of the individual self. On the other hand, it established that Brahman is the internal self of the jivatman on account of the fact of the Supreme Brahman having the jivatman as his body. This is declared in sutras such as "But Brahman is different from jivatman on account of the declaration of difference" (V.S.2-1-22). From another scriptural text it is very evident that the Supreme Brahman is the internal self of the jivatman as evidenced in the text, "He who dwells in the atman, who is within it, whom the individual self does not know, whose body is the individual self" (Br.Up.-Madhyandina.3-7-26).

The meaning of the sutra is - the highest object of attainment for a purusha is *'Ataha'* – from meditation. Why? On account of the scriptural statement such as, "One who meditates upon Brahman attains the highest".

शेषत्वात्पुरुषार्थवादो यथाऽन्येष्विति जैमिनिः (3-4-2)

"तत्त्वमसि" इत्यादिसामानाधिकरण्येन ब्रह्मणः कर्मसु कर्तृस्वरूपत्वावगमाद्विद्यायाः कर्तृसंस्कारद्वारेण कर्मशेषत्वात्तत्र पुरुषार्थवादोऽर्थवादमात्रम्; यथा अन्येषु द्रव्यसंस्कारादिष्विति जैमिनिराचार्यो मन्यते ॥2॥

As meditation (upasana) is subordinate to karma, the theory that the highest object of attainment is from upasana is only eulogistic as with other things. So opines Jaimini. (3-4-2)

The theory that the highest object of attainment is from upasana is merely laudatory because from the concomitant co-ordination such as "That thou art" and so on, it is made out that Brahman has the nature of an agent in karmas, and also upasana is subordinated to karma through causing refinement of the agent. This is just as the refinement of the other articles of the sacrifice. Thus opines the master Jaimini.

आचारदर्शनात् (3-4-3)

इतश्च विद्या कर्माङ्गम् - ब्रह्मविदामाचारो हि कर्मप्रधानो दृश्यते । यथाऽश्वपतिः केकयो ब्रह्मविदग्रेसरः "यक्ष्यमाणो ह वै भगवन्तोऽहमस्मि" इत्याह । "कर्मणैव हि संसिद्धिमास्थिता जनकादयः" इति च स्मर्यते ॥3॥

लिङ्गमिदम्। प्राप्तिरुच्यतामित्यत्राह -

Vidya is an accessory to karma because such conduct is seen in respect of the knowers of Brahman. (3-4-3)

On account of this reason also vidya is an accessory to karma. The conduct of those who are knowers of Brahman is seen as having karma as predominant as in the case of Ashwapathi, king of Kekayas, who was the foremost of the knowers of Brahman. He verily said, "Venerable Sirs, I am about to perform a sacrifice" (Ch.Up.5-11-5). It is also ordained so in the smruthis as noted in the passage, "Indeed through karma

alone Janaka and others attained perfection" (Bhagavata.3-20).

If it is pointed out that 'this is only an inferential mark. Let the more direct proof be set forth.' - the answer is given in the next sutra.

तच्छ्रुतेः (3-4-4)

''यदेव विद्यया करोति'' इत्यादिकायाश्श्रुतेर्विद्यायाः कर्माङ्गत्वमवगम्यते । न च दुर्बलेन प्रकरणेन श्रुतिर्विद्या विशेषोद्गीथविषयोपासने व्यवस्थाप्यते ॥4॥

That vidya is an accessory to karma is established from the scripture itself. (3-4-4)

From the scripture itself such as, "Whatever one does with meditation" (Ch.Up.1-1-10) and so on, the fact of vidya being an accessory to karma is made out. It cannot be established by the less powerful context that this scripture is related to the particular meditation upon Udgitha alone.

समन्वारम्भणात् (3-4-5)

''तं विद्याकर्मणी समन्वारभेते'' इति विद्याकर्मणोरेकस्मिन् पुरुषे साहित्यं च विद्यायाः कर्माङ्गत्वे हि भवति ॥5॥

Upasana is subservient to karma on account of the fact of commencement of yielding the fruit together. (3-4-5)

The scripture declares that, "Both the vidya and karma follow him together" (Br.Up.4-4-2). The association of both vidya and karma together in one person happens only in the event of vidya being an accessory to karma.

तद्वतो विधानात् (3-4-6)

विद्यावतः कर्मविधानाच्च विद्या कर्माङ्गम् । ''आचार्यकुलाद्वेदमधीत्य यथाविधानं गुरोः कर्मातिशेषेणाभिसमावृत्य कुटुम्बे'' इत्यादिनाऽध्ययनवतः कर्माणि विदधदर्थावबोधपर्यन्तत्वादध्ययनस्य विद्यावत एव कर्माणि विदधातीत्यवगम्यते ॥6॥

On account of the injunction of karma in respect of one who is possessed of vidya, vidya is an accessory to karma. (3-4-6)

Vidya is accessory to karma on account of the fact that karma is enjoined to one who has vidya as evidenced in the text, "After having studied the Vedas as prescribed in the household of the Acharya, during the period available, after offering services to the preceptor, having completed his studies and returning from the household of the acharya , he should settle as a householder"(Ch.Up.8-15-1). By this scripture karma is enjoined to one who has studied the veda and the study of the veda extends upto knowing its meaning and therefore it is made out from the statement that karma is prescribed to one who is the possessor of vidya.

नियमात् (3-4-7)

''कुर्वन्नेवेह कर्माणि जिजीविषेत् शतं समाः'' इत्यात्मविदामायुषः कर्मसु नियमदर्शनाच्च कर्मण एव पुरुषार्थः; न विद्यात इत्यवगम्यते । अतश्च विद्या कर्माङ्गम् ॥7॥

Vidya is an accessory to karma on account of the restrictive rule also. (3-4-7)

As the restrictive rule ordains karmas to the knowers of the atman as seen in the text, "Doing karma alone here, one should desire to live for a hundred years" (Is.Up.2), the highest object of attainment is gained through karma alone and not from vidya. It is known like this. On account of this reason also vidya is an accessory to karma.

अधिकोपदेशात्तु बादरायणस्यैवं तद्दर्शनात् (3-4-8)

तुशब्दात्पक्षो व्यावृत्तः । बादरायणस्यैवं - विद्यातः फलमिति मतम्; कुतः ? अधिकोपदेशात् - कर्मसु कर्तुः प्रत्यगात्मनोऽधिकस्य-अर्थान्तरभूतस्य वेद्यस्य वेदनभूतविद्यायाः फलसाधनत्वोपदेशात् । तद्दर्शनात्-दृश्यते हि वेदान्तवाक्येऽधिक विषयत्वं विद्यायाः । एवमेव हि, ''तदैक्षत बहु स्यां प्रजायेयेति'', ''सोऽकामयत बहु स्यां प्रजायेय'' इत्यादिषु बहुभवनसङ्कल्पपूर्वकसृष्ट्यादेः कर्तुस्सर्वेश्वरस्य करणाधिपाधिपस्यानवधिकातिशयज्ञानानन्दैकस्वरूपस्य निखिलहेयप्रत्यनीकस्य वेद्यस्य विद्या ब्रह्मप्राप्तिफलाय विधीयते ।

As there is a teaching that one should know Supreme Brahman who is different from the jivatman who is the agent of karma, Badarayana's view is only thus that the highest object of attainment is from vidya. Because it is seen thus in the scriptures. (3-4-8)

The term 'But' sets aside the prima facie view. Badarayana's view is only thus viz., the fruit is gained from vidya alone. Why ? On account of the teaching about some one who is different as there is a teaching about the one who is to be known, who is different from the jivatman,

the agent of karma, and who happens to be the object of knowledge. As there is a teaching that vidya which is of the form of meditation happens to be the means of giving the highest object.

'Taddarshanaat' – It is seen thus in the scripture. The object of meditation is seen in the scriptural statement as being someone different from the jivatman. Accordingly in the scriptural statements such as, "That willed; May I become many; May I be born" (Ch.Up.6-2-3), "He willed; May I become many; May I be born" (Tait.Up.2-6), the vidya or meditation upon the one who ought to be known, who is the creator of all this creation through willing to become many, who is the controller of all this, who is the Lord of all sense organs, who is of one nature of infinite, unsurpassed knowledge and bliss and who is free from all evils, is enjoined for the fruit of the form of attainment of Brahman.

तुल्यं तु दर्शनम् (3-4-9)

विद्यायाः प्रधानत्वेऽपि ब्रह्मविदामाचारदर्शनं तुल्यम् । कर्मणामनाचारदर्शनमप्यस्तीत्यर्थः । ''ऋषयः कावषेयाः वयमध्येष्यामहे किंमर्था वयं यक्ष्यामहे'' इत्यादौ । कर्मानुष्ठानदर्शनं तु फलाभिसन्धिरहितस्य कर्मणो विद्याङ्गत्वात्। त्यागस्तु फलाभिसंधियुक्तस्य विद्याविरोधित्वादित्यभिप्रायः ॥9॥

Even in regard to vidya not being an accessory of karma, scriptural declaration is equally available. (3-4-9)

Even in regard to vidya being predominant and not being an accessory to karma, the conduct of the knowers of Brahman is equally seen. The idea is – the fact of non-performance of karma is also seen, as seen in the passages, "The seers – Kaavasheyas said, 'for what purpose do we study the veda' ?" (Ait.Ar.3-2-6). But in the case of performance of karma it is to be known that it is karma done bereft of desire in the fruit thereof as such karma happens to be the accessory to the vidya. The abandonment of karma done with a desire for the fruit thereof is to be known as it is opposed to vidya.

असार्वत्रिकी (3-4-10)

''यदेव विद्यया करोति'' इति श्रुतिः सर्वविद्यायाः कर्माङ्गत्वं विदधातीत्येतदसङ्गतम् । अत्र विद्याशब्दाभिहिता तु न सार्वत्रिकी, अपितूद्गीथविद्या । यत्करोति, तद्विद्ययेति नैवं पदान्वयः; अपितु यदेव विद्यया करोति, तदेव वीर्यवत्तरमिति । विद्यया क्रियमाणस्य अन्यतोऽवगतस्य वीर्यवत्तरत्वं प्रति साधनभावोऽवगम्यते, यदेवेति प्रसिद्धवन्निर्देशात् । अन्यतोऽवगतिर्हि ''उद्गीथमुपासीत'' इति सन्निहितोद्गीथविद्यायाः ॥

The scriptural statement, "Whatever is done with meditation" and so on is not universal in its application. (3-4-10)

The view point that the scriptural statement, "Whatever is done with meditation" (Ch.Up.1-1-10) ordains that all meditations as accessories to karma is not compatible. Whatever is mentioned here by the term vidya

is not universal. But it is only the meditation upon Udgitha. The order of terms here is not "Whatever he does, he does with vidya" but "Whatever is done with vidya, that alone becomes more powerful". On account of the declaration as if it is very well known such as, "Whatever is done" and so on, it is understood that vidya has the aspect of being the means towards the fact of becoming more powerful as understood from elsewhere where it is done so. Understanding it verily from a different situation is in fact the meditation upon Udgitha which is on hand as, "One should meditate upon Udgitha" (Ch.Up.1-1-1).

विभागः शतवत् (3-4-11)

''तं विद्याकर्मणी समन्वारभेते'' इत्यत्र विद्या च स्वस्मै फलाय कर्म च स्वस्मै फलायान्वारभत इति विभागो द्रष्टव्यः यतो विद्याकर्मणोर्भिन्नफलत्वमुक्तम् । शतवत् - यथा क्षेत्ररत्नविक्रयिणं शतद्वयमन्वेतीत्युक्ते, क्षेत्रार्थं शतं रत्नार्थं शतमिति विभागोऽवगम्यते, तद्वत् ॥11॥

There is apportionment as in the case of hundred. (3-4-11)

In the statement, "Both vidya and karma held on to him" (Br.Up.4-4-2) it is to be seen that vidya follows him to yield its own fruit and karma also follows him to yield its own fruit on account of the fact as it is said that vidya and karma have different fruits to yield. This is just like the case of a hundred coins. When it is said that a couple of hundred coins is received by one, selling his field and gems it is understood that a hundred goes for the land and a hundred for gems. This is similar to that case.

अध्ययनमात्रवतः (3-4-12)

''वेदमधीत्य'' इत्यध्ययनमात्रवत एव कर्मविधानात् अनेन विद्याया न कर्माङ्गत्वमवगतम्; अध्ययनविधिर्ह्याधानवत् नियमवदक्षरराशिग्रहणमात्रे पर्यवस्यति; गृहीतस्य स्वाध्यायस्य फलवदर्थावबोधित्वदर्शनात्तन्निर्णयफलमीमांसाश्रवणे अधीतवेदः पुरुषः स्वयमेव प्रवर्तते । अर्थावबोधपर्यन्तत्वेऽप्यर्थ ज्ञानादर्थान्तर भूता स्मृतिप्रत्ययावृत्तिरूपा ''विद्यात्'' ''उपासीत'' इति शास्त्रविहिता विद्या न कर्माङ्गम् ॥12॥

The performance of karma is prescribed in respect of him alone who has learnt the veda alone. (3-4-12)

As karma is prescribed in respect of one who has learnt the veda merely as evidenced in the text, "After learning the veda" (Ch.Up.8-15-1), the fact of vidya being an accessory to karma is not known from this. The injunction regarding the study of veda culminates in merely grasping the collection of vedic syllables just like the injunction of *'Aadhana'*, which means kindling the fire only and not referring to the sacrifice in it. As the veda which is learnt to be recited is seen to give rise to the knowledge of the meanings yielding results, a person who has grasped the veda proceeds of his own accord to make an inquiry into its meaning determining the fruits thereof. Though the acquisition of the vedic lore culminates in the knowledge of the meanings thereof, the vidya which is of the form of repetition of the continuous remembrance is different from the knowledge of the meanings of the veda and this is ordained to be practiced by the shastra as, "One

should know", "one should meditate" and so on and so vidya is not an accessory to karma.

नाविशेषात् (3-4-13)

''कुर्वन्नेवेह कर्माणि'' इति ब्रह्मविदामायुषः कर्मणि नियमो दृश्यत इत्येतन्न संभवति, अविशेषात्-विदुष एवेति विशेषाभावात् किमित्यविदुषो न स्यात् । विदुषस्त्वाप्रयाणादुपासनानुवृत्तिदर्शनादर्थस्वभावात् विदुष एवेत्यभिप्रायः ॥13॥

As there is no restriction ordained in the sruthi that karma should be done life long by a knower of Brahman, there is no rule that karma is to be done by a knower of Brahman. (3-4-13)

What has been stated above that a rule is seen that in respect of a knower of Brahman that karma is to be done life long, as ordained in the text, "Doing karma alone here" (Isa.Up.2) does not really happen; because there is no restriction. As there is the absence of a particular reference that it relates to a knower of Brahman alone, why should it not be taken in respect of a non-knower of Brahman ? As it is seen that upasana of the form of continuous remembrance is to be repeated by a knower of Brahman till he departs from this world and on account of the nature of the thing i.e., the upasana. This is in respect of the knower of Brahman alone to be performed as an accessory. This is the idea.

स्तुतयेऽनुमतिर्वा (3-4-14)

वाशब्दोऽवधारणे । ''ईशा वास्यमिदं सर्वम्'' इति विद्याप्रकरणाद्विद्यास्तुतये कर्मानुमतिरेव । विद्यामाहात्म्यात्

सर्वदा कर्माणि कुर्वन्नपि तैर्न लिप्यत इति हि स्तुता भवति विद्या। वाक्यशेषे च ''न कर्म लिप्यते नरे'' इति श्रूयते ॥14॥

The permission given for performance of karma is certainly for glorification of upasana. (3-4-14)

The term *'Va'* is in the sense of determination. For glorifying the vidya as it is the context of upasana introduced in the passage, "All this is pervaded by the Lord" (Isa.Up.1), permission is indeed given for karma here. The vidya is glorified here on account of the fact that one is not tainted by the effects of karma on account of the greatness of vidya, though one engages himself always in karma. The supplementary passage declares karma does not taint the disinterested man.

कामकारेण चैके (3-4-15)

एके शाखिनः कामकारेण च विद्यानिष्ठस्य गार्हस्थ्यत्यागमधीयते । ''किं प्रजया करिष्यामो येषां नोऽयमात्माऽयं लोकः'' इति गार्हस्थ्यकर्मत्यागं ब्रुवद्वाक्यं विद्या प्रधानमिति दर्शयति ॥15॥

The followers of some branches of the veda have declared the abandonment of karma related to the householder according to their desire. (3-4-15)

The followers of some branches of the veda read in their text the abandonment of the household karmas in respect of one who is devoted to vidya out of his own desire. The scriptural statement, "What shall we do with progeny ? We to whom this world to be attained with children is this self" (Br.Up.4-4-22) which declares the

abandonment of the karma of a householder shows that vidya is predominant and never an accessory to karma.

उपमर्दं च (3-4-16)

विद्यया सर्वकर्मोपमर्दं चाधीयते, ''क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे'' इति । तत् विद्यायाः कर्माङ्गत्वे न सङ्गच्छते ॥16॥

The destruction also of karma by Brahma Vidya is declared. (3-4-16)

The destruction of all karmas by Brahma Vidya is declared by the scripture as evidenced in the text, "When that Paramatman who is the self of all bodies both superior and inferior is realised, all the karmas of this person become destroyed" (Mun.Up.2-2-9). This does not become compatible in the event of vidya being an accessory to karma.

ऊर्ध्वरेतस्सु च शब्दे हि (3-4-17)

ऊर्ध्वरेतस्सु आश्रमेषु ब्रह्मविद्यादर्शनात् तेषु चाग्निहोत्रादिकर्माभावान्न विद्या कर्माङ्गम् । ते चात्राश्रमाः सन्त्येव यतो वैदिके शब्दे तेऽपि दृश्यन्ते, ''त्रयो धर्मस्कन्धा यज्ञोऽध्ययनं दानम्'' इति ''ये चेमेऽरण्ये श्रद्धा तप इत्युपासते'' ''एतमेव प्रव्राजिनो लोकमिच्छन्तः प्रव्रजन्ति'' इत्यादौ । ''यावज्जीवमग्निहोत्रम्'' इत्यादिका तु श्रुतिरविरक्त विषया ॥17॥

Brahma Vidya is evidenced in respect of the celibates (who have renounced the life of the

householder and a 'naishtika brahmachari') also as declared in the scriptures. (3-4-17)

In the stages of life of celibates, Brahma Vidya is seen to exist and as there is the absence of the rites of Agnihotra and others, vidya is not an accessory to karma. There are assuredly such stages of life as in the words of the scriptures they are declared as evidenced in the texts, "There are three aspects of Dharma – sacrifice, study of the Vedas and giving gifts" (Ch.Up.2-23-1), "And those who practice in the forest meditating upon Brahman with faith" (Ch.Up.5-10-1), "Wishing for this Brahman alone, ascetics give up their homes and go about the world" (Br.Up.4-4-22) and so on. The scriptural passage, "One should perform Agnihotra life long" and so on is relating to those who are not free from attachment.

परामर्शं जैमिनिरचोदनाच्चापवदति हि (3-4-18)

''त्रयो धर्मस्कन्धाः'' इत्यादिषु तेषामाश्रमाणामचोदनात्-अविधानात् उपासनास्तुत्यर्थं परामर्शमनुवादं जैमिनिराचार्यो मन्यते । अपि च अपवदति हि श्रुतिराश्रमान्तरम्, ''वीरहा वा एष देवानां योऽग्निमुद्वासयते'' इत्यादिका । अतस्ते न सन्त्येव ॥18॥

Jaimini is of the opinion that as the stages of life of 'Urdhvarethas' are not enjoined by the sruthi, they are 'anuvaadaas' or mere references; indeed the scripture condemns such stages of life. (3-4-18)

In the statement, "Three stages of life are the bases of Dharma" (Ch.Up.2-23-1) and so on, as there is no injunction about those ashramas the reference made

therein is for the purpose of praising upasana – so opines the master Jaimini. On the other hand, the scripture forbids other ashramas as noted in the text, "Indeed he is the killer of the hero among gods who removes the sacrificial fire" (Tait.Samhita.1-5-25). So such stages of celibacy do never exist.

अनुष्ठेयं बादरायणः साम्यश्रुतेः (3-4-19)

गृहस्थाश्रमवदाश्रमान्तरमप्यनुष्ठेयं भगवान् बादरायणो मन्यते; कुत? तस्यापि तत्साम्यश्रुतेः - ''त्रयो धर्मस्कन्धाः'' इत्येवमादौ हि सर्वेषामाश्रमाणामेकरूपं सङ्कीर्तनम् ॥19॥

Badarayana is of the view that the other stages of life are to be practiced; because of equality of all the stages of life as declared in the scriptures. (3-4-19)

The venerable Badarayana is of the opinion that just like the householder's stage of life, the other stages of life are also to be practiced. Why ? Because of the scriptural statement which ordains equally that also. In the scriptural statement, "There are the three bases of Dharma" and so on, there is mention of all ashramas in the same form.

विधिर्वा धारणवत् (3-4-20)

वाशब्दोऽवधारणे; सर्वेषामाश्रमाणां विधिरेवायम् । धारणवत्-यथा ''अधस्तात्समिधं धारयन्ननुद्रवेत्'', ''उपरि हि देवेभ्यो धारयति'' इत्यनुवादसरूपेऽप्युपरिधारणस्याप्राप्तत्वेन विधिराश्रीयते; एवमिहाश्रमाणामपि । अतः ऊर्ध्वरेतस्स्वपि विद्यादर्शनाद्विद्यातः पुरुषार्थ इति ॥20॥

It is certainly an injunction; It is just like the case of holding the 'Samith' above the ladle in certain rituals. (3-4-20)

The term 'Va' is having the meaning of determination. This is an injunction for all ashramas. It is just like holding the 'samith' as declared in the scripture, "Holding the samith below the ladle, he runs behind", "for Gods he bears them indeed above". Here though holding the samith above the ladle is of the form of a reference or 'Anuvaada', it is understood as an injunction as it is not arrived at in any other way. In the same way, here also in respect of all ashramas or stages of life. Therefore, as vidya or meditation upon Brahman is witnessed even in respect of those who are celibates, the highest object of attainment is gained from vidya alone.

इति पुरुषार्थाधिकरणम् ॥

स्तुतिमात्राधिकरणम्

स्तुतिमात्रमुपादानादिति चेन्नापूर्वत्वात् (3-4-21)

भावशब्दाच्च (3-4-22)

''ओमित्येतदक्षरमुद्गीथमुपासीत'', ''स एष रसानां रसतमः परमः परार्ध्योऽष्टमो य उद्गीथः'' इत्येतज्जातीयके किं कर्माङ्गाश्रयाणां दृष्टिविशेषाणां विधिरास्थेयः, उतोद्गीथादिस्तुतिमात्रमिति संशयः । विधित्वे सिद्धे हि गोदोहनादिवद्भवति; विधित्वमेव न संभवतीति पूर्वः पक्षः । 'इयमेव जुहूस्स्वर्गो लोक आहवनीयः'' इतिवत् कर्माङ्गभूतोद्गीथादि संबन्धितयोपादानाद्रसतमत्वादेः तत्स्तुतिमात्रत्वमेव; न रसतमत्वादिदृष्टिविधिः ।

राद्धान्तस्तु जुह्वादिविधिवदुद्गीथादिविधेरत्रासन्निधानात्, रसतमत्वादेरप्राप्तत्वाच्च, ''उपासीत'' इति विधिप्रत्ययेन च न स्तुतिमात्रम्, तद्दृष्टिविधिरेव। सूत्रद्वयमपि व्याख्यातम् ॥22॥

If it is said that the description of the Udgitha as 'Rasatamaha' is mere glorification as Udgitha is accepted as an accessory to karma, we say it is not so; because it is 'Apoorva' or new. (3-4-21)

And because also there is the term ordaining injunction as 'Upaseeta'. (3-4-22)

There are scriptural statements such as, "One should meditate upon this letter 'Om', the Udgitha" (Ch.Up.1-1-1), "That this Udgitha is the greatest essence of all the essences and it is worthy of the status of Paramatman, this Udgitha is the eighth essence" (Ch.Up.1-1-3) and there are other statements also of this nature. The doubt that arises here is – whether they are to be taken as injunctions for particular meditations associated with accessories of karma or whether they are mere praises of Udgitha and others.

The prima facie view is that the fact of being an injunction itself does not happen. If it is established that it is an injunction, it will be just like the injunction, "Like holding the Godohana paatra". Just like the statement, "This earth itself is the ladle. The world of swarga is Ahavaneeya fire", as 'Rasatamatva' and others are declared as related to Udgitha that is an accessory to karma, that is merely a laudatory passage. But it is not an injunction to have the view of 'Rasatamatva'.

The conclusion arrived at on the other hand is as follows:-

This is an injunction alone enjoining the view of 'Rasatamatva' and it is not mere glorification, because of the non-presence of the injunction related to Udgitha and others here as in the case of the injunction of the ladle and so on and also on account of the fact that 'Rasatamatva' and others are not known before and also because there is the presence of injunction such as "One should meditate" or 'Upaseeta'.

इति स्तुतिमात्राधिकरणम्

पारिप्लवार्थाधिकरणम्

पारिप्लवार्था इति चेन्न विशेषितत्वात् (3-4-23)

तथाचैकवाक्योपबन्धात् (3-4-24)

''प्रतर्दनो ह वै दैवोदासिः'' इत्यादयो वेदान्तेष्वाख्यान विशेषाः किं पारिप्लवप्रयोगार्था, उत तत्रतत्र विद्याविशेष प्रतिपादनार्थाः इति संशयः । ''आख्यानानि शंसन्ति'' इति पारिप्लवे विनियोगात्तदर्थाः इति पूर्वः पक्षः । राद्धान्तस्तु - ''आख्यानानि शंसन्ति'' इत्युक्त्वा, ''मनुर्वैवस्वतो राजा'' इति मन्वाद्याख्याने विनियोगस्य विशेषितत्वात् ''तं मामायुरमृत मित्युपास्स्व'', ''आत्मा वा अरे द्रष्टव्यः'' इत्यादिविधिनैक वाक्यत्वाच्च, ''सोऽरोदीत्'' इत्यादिवद्विद्या विध्यर्था एव । सूत्रद्वयमपि व्याख्यातम् ॥23॥24॥

If it is argued that the stories mentioned in the Upanishads are for story-telling, we say it is not so; Because they are particularised. (3-4-23)

Because also in the same way as the stories are linked to the injunctions about vidya, they are meant for prescribing vidyas. (3-4-24)

The doubt raised here is whether the particular stories found in the Upanishads such as, "Pratardana, the son of Divodasa" (Kau.Up.3-1) and so on are meant for only telling stories or they are meant for expounding particular meditations prescribed in such and such contexts.

The prima facie view is that they are meant for telling stories alone as found in the statement, "Tell stories" (Ashvalayana-SRS-10-6).

The conclusion that is established is as follows:-

They are meant for the purpose of ordaining meditation because they are particularised in respect of their views. Having mentioned, "They recite the stories", it is further particularised in respect of stories of Manu and others by means of passages, "King Manu, the son of Vivaswath". Also on account of the fact that the stories are connected with such injunctions such as, "Meditate upon me as 'Aayuhu' and 'Amrutham" (Kau.Up.3-2) and "The atman indeed has to be seen" (Br.Up.4-5-6), to form one integral sentence. They are meant for enjoining the meditation alone just as the statement, "He wept" (Tait.Samhita.1-5-1-1). Both the sutras stand explained.

इति पारिप्लवार्थाधिकरणम् ॥

अग्नीन्धनाद्यधिकरणम्

अत एव चाग्नीन्धनाद्यनपेक्षा (3-4-25)

ऊर्ध्वरेतस्सु आश्रमेषु ब्रह्मविद्या संभवति, नेति संशयः ।

यज्ञाद्यभावात्तेषां तदङ्गिका विद्या न संभवतीति पूर्वः पक्षः । राद्धान्तस्तु – ''यदिच्छन्तो ब्रह्मचर्यं चरन्ति'', ''एतमेव प्रव्राजिनो लोकमिच्छन्तः प्रव्रजन्ति'', इत्यादिश्रुतेः तेषां विद्यावत्त्वावगमात्तेष्वग्निहोत्राद्यनपेक्षाविद्येति निश्चीयते । सूत्रार्थस्तु–अत एव– विद्यावत्त्वश्रुतेरेव आधानाद्यनपेक्षा तेषु विद्या । अग्नीन्धनं हि अग्न्याधानम् ॥25॥

On account of the authority of the scriptural text itself that liberation is from meditation, there is no necessity of rites like 'Agniaadhaana' and so on for celibates. (3-4-25)

The doubt raised here is whether meditation upon Brahman is possible for those in the stages of life of celibates or not.

The prima facie view is that meditation upon Brahman is not possible for them on account of the absence of sacrifices and so on that are accessories to meditation.

The conclusion that is established is as follows:-

According to the scriptural statements such as, "Desiring which Brahmacharya is observed" (Kat.Up.1-2-15), "Wishing for this Brahman alone ascetics give up their homes and go about the world" (Br.Up.4-4-22), it is made out that even in the cases of recluses there happens to be the possibility of meditation and hence it is decided that vidya does not need the practice of Agnihotra and others in respect of such Adhikarins.

The meaning of the sutra is – 'Ata Eva' – on account of the scriptural statement alone declaring that they practice vidya, there is no need of kindling of the fire for meditation in respect of those people. 'Agneendhana' – means performing the sacrificial rite of Agnihotra.

इति अग्नीन्धनाद्यधिकरणम् ॥

सर्वापेक्षाधिकरणम्

सर्वापेक्षा व यज्ञादिश्रुतेरश्ववत् (3-4-26)

कर्मवत्सु गृहस्थेषु किं यज्ञादिकर्मापेक्षा विद्या, उत तत्रापि केवलैवेति संशयः । ऊर्ध्वरेतस्सु यज्ञाद्यनपेक्षैवामृतत्वं साधयति चेत्–कर्मनिरपेक्षाया विद्याया एव साधनत्वमभ्युपगमनीयम् । तथा सति गृहस्थेष्वपि तन्निरपेक्षैव साधयितुं समर्थेति पूर्वः पक्षः। न हि स्वर्गादिसाधनभूतमग्निहोत्रादिकर्म पुरुषभेदेन नानाविधाङ्गकं दृष्टम् । ''विविदिषन्ति'' इति शब्दोऽपि वेदनेच्छायां कर्माणि विनियुङ्क्ते; न विद्यायाम् । राद्धान्तस्तु– कर्मवत्सु गृहस्थेषु यज्ञादिसर्वकर्मापेक्षा विद्या; कुतः ? यज्ञादिश्रुतेः – ''तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन'' इति हि यज्ञादयो विद्याङ्गत्वेन विनियुज्यन्ते । अतो गृहस्थेषु कर्मापेक्षा विद्या । इच्छाया इष्यमाणप्रधानत्वात् ''विविदिषन्ति'' इतीष्यमाणंज्ञानमेवेत्यवगम्यते । यथा गमनसाधनभूतोऽश्वः स्वपरिकरबन्धरूपपरिकर्मापेक्षः – एवं मोक्षसाधनभूता विद्याऽपि नित्यनैमित्तिकपरिकर्मापेक्षा । ऊर्ध्वरेतस्सु च स्वाश्रमविहितं कर्मैव परिकर्म भवतीति तेष्वपि विद्यासंबन्धः शास्त्रादवगम्यते । शास्त्रैकसमधिगम्ये हि यथाशास्त्रमभ्युपगमनीयम् । सूत्रमपि व्याख्यातम् ॥26॥

There is certainly need for all rites like Agnihotra and others for upasana or meditation; because there are scriptural texts enjoining sacrifices and others. This is just like the need for a harness in the case of the horse. (3-4-26)

The doubt here is whether meditation is in need of rites like sacrifices and others in respect of householders who are required to practice sacrificial rites OR whether even in respect of those people it is merely to be practised independent of the rites.

The prima facie view is that meditation independent of the performance of karma is capable of becoming the means for realisation even in respect of householders. If in respect of celibates, meditation is capable of achieving immortality without the need of sacrificial rites and so on, it is to be admitted that meditation alone happens to be the means without depending upon the practice of karma. So it is to be admitted that upasana is capable of achieving immortality without depending on karma. The rites like Agnihotra and others that are means to the attainment of swarga and so on are not noticed as becoming different kinds of accessories on account of difference in persons. The scriptural statement, "They desire to know" (Br.Up.4-4-22) is ordaining karmas only for gaining a desire for meditation and not as an accessory to meditation.

The conclusion on the other hand is as follows:-

In respect of householders who are entitled to practice all religious rites, meditation is in need of all rites. Why ? On account of the scriptural statement enjoining performances of sacrifice and so on as evidenced in the statement, "The seekers of Brahman wish to realise Him through recital of the Vedas, sacrifices and charity" (Br.Up.4-4-22). Thus sacrifices and others are enjoined as accessories to meditation. Therefore, there is need for karma for meditation in respect of householders. As the object that is desired is of primary importance than the mere desire, here by the statement, "They desire to know", the knowledge alone that is desired is understood to be ordained. Just as the horse which is the means of locomotion stands in need of the harness and equipment which is its decoration, in the same way meditation also which is the means of attaining liberation is in need of the accessories of the form of 'nitya-naimittika' karmas. In respect of the celibates, the rites prescribed for their respective ashramas become the necessary accessories and so even in respect of those people it is known from the shastras that the rites are related to meditation. In respect of truths that are to be known solely from the shastras, it is to be necessarily admitted as taught by the shastra. The sutra also stands explained by this.

शमदमाद्यधिकरणम्

शमदमाद्युपेतः स्यात् तथापि तु तद्विधेस्तदङ्गतया तेषामप्यवश्यानुष्ठेयत्वात् (3-4-27)

किं विद्यानिर्वृत्तये गृहस्थैः शमदमादय उपादेयाः, उत नेति संशयः । गृहस्थानामान्तरबाह्यकरणव्यापाररूपकर्माङ्गकत्वाद्विद्यायाः तद्विपरीतरूपशमदमाद्युपादानासामर्थ्यादूर्ध्वरेतस्सु कर्मरहितेषु शमादिविनियोगो भविष्यति, यथा यज्ञादिविनियोगः कर्मवत्सु गृहस्थेषु । तस्मादनुपादेयाः शमादय इति पूर्वः पक्षः । राद्धान्तस्तु – "तस्मादेवंविच्छान्तो दान्त

उपरतस्तितिक्षुः समाहितो भूत्वाऽऽत्मन्येवात्मानं पश्येत्'' इति सामान्येन विद्याङ्गतया विनियोगाद् गृहस्थैरप्युपादेयाः । न च कर्मवतां तेषां शमाद्युपादानासामर्थ्यम् । भिन्नविषयत्वाच्छमादेः । विहितेषु हि कर्मसु करणव्यापारः; अविहितेषु प्रयोजनशून्येषु च शमादयः । अतः शमादिविनियोगो यज्ञादिविनियोगवन्न सङ्कोचमर्हति - इति । सूत्रार्थस्तु-यद्यपि गृहस्थो यज्ञादिकर्मसु विनियुक्तः, तथापि तु शमदमाद्युपेतस्स्यात् । कुतः ? ''शान्तो दान्तः'' इत्यादिना तद्विधेः; तदङ्गतया । विद्याङ्गतया विद्या निष्पत्तये तेषामवश्यानुष्ठेयत्वाच्च । एकाग्रतानिष्पाद्यत्वाच्छ मदमादिभिरेव विद्यानिष्पत्तिरित्यर्थः । यज्ञादिकर्माण्यपि पापनिबर्हणद्वारेणैकाग्रतामापादयन्तीत्यभिप्रायः ॥27॥

Although one is engaged in rites like sacrifices and others as a householder, one should be associated with tranquility and self-restraint because they are enjoined as accessories to meditation and also as they are to be necessarily practiced. (3-4-27)

The doubt here is whether tranquility, self-restraint and and other virtues are to be practised by those householders for the fulfillment or meditation ot not ?

The prima facie view is that *Shama*, *Dama* and so on are not possible of being practised by householders on account of the fact that meditation in respect of them has karma of the form of functioning of the internal and external sense organs as accessories to vidya. Householders are not capable of practising *Shama* and *Dama* that are opposed to the nature of performance of karma. The enjoinment of *Shama* and others will be in respect of the

celibates who are not required to practice karmas, just as the enjoinment of sacrifices and others are made in respect of householders who are entitled for karma.

The conclusion on the other hand is as follows:-

The virtues such as *Shama*, *Dama* are enjoined in a general way as accessories to meditation as in the text, "Therefore one who knows Brahman as above becomes *Shanta* – self-controlled, serene, calm, patient and collected and sees Paramatman in his own self as the innerself" (Br.Up.4-4-23) and so they are to be practised even by householders. There is no inability to practice *Shama* and others in respect of the householders who are engaged in sacrificial works, on account of the fact that they are related to different objects. The function of engaging the *indriyas* in performance of karma relates to those that are ordained. *Shama*, *Dama* and others are related to those that are not enjoined and those that are devoid of any use. Therefore the ordaining of *Shama* and others are not having restricted application just as the ordaining of sacrifices and other rites.

The meaning of the sutra is as follows:- Though a householder is ordained to engage himself in rites like sacrifices and others but yet he should be associated with *Shama* (tranquility), *Dama* (self-restraint) and such other virtues. Why ? Because it is ordained in the scriptural statement, "He should become serene and have the senses under restraint and so on" (Br.Up.4-4-23) and also because these virtues are necessarily practised for the fulfillment of meditation, as they happen to be accessories to meditation. As the meditation is to be achieved through concentration, it is to be gained only through virtues like *Shama*, *Dama* and others. The idea is that the rites like sacrifices and others also cause concentration through annihilation of sins.

इति शमदमाद्यधिकरणम् ॥

सर्वान्नानुमत्यधिकरणम्

सर्वान्नानुमतिश्च प्राणात्यये तद्दर्शनात् (3-4-28)

वाजिनां छन्दोगानां च प्राणविद्यायाम्, ''न ह वा एवंविदि किञ्चनानन्नं भवति'' इति सर्वान्नानुमतिः सङ्कीर्त्यते । किं प्राणविदस्सर्वान्नानुमतिस्सर्वदा, उत प्राणात्ययापत्ताविति संशयः । अविशेषात् सर्वदेति पूर्वः पक्षः । अतिशयितशक्तेर्ब्रह्मविदोऽपि उच्छिष्टपरिग्रहणभक्षणयोः प्राणात्ययापत्तावेव दर्शनात् अल्पशक्तेः प्राणविदः किं पुनरिति प्राणात्ययापत्तावेवेति राद्धान्तः । सूत्रार्थस्तु-चशब्दोऽवधारणे; प्राणविदः सर्वान्नानुमतिः प्राणात्त्यय एव, कुतः ? तद्दर्शनात् अतिशयितशक्तेः ब्रह्मविदः प्राणात्यय एव सर्वान्नानुमतिदर्शनात् ॥28॥

The permission to partake of all foods is only in the event of danger to life, because the scripture declares thus. (3-4-28)

In the context of *Pranavidya* expounded in the text of the *Vajins* and the *Chandogas*, permission is declared for eating all foods as noticed in the text, "In the case of one who knows thus (that the food of all creatures is the food of Prana) nothing becomes unacceptable as food" (Ch.Up.5-2-1). Here the doubt arises whether the permission granted for eating all foods in respect of the meditator upon Prana is at all times or only at a time when there is danger to life.

The prima facie view is that it is at all times, as there is no particular reference.

The conclusion that is arrived at is that this permission is only when there is danger to one's life; because it is witnessed that the acceptance and partaking of the remnants of food in the case of Ushastha, the meditator upon Brahman, who had extra-ordinary powers, only when there was danger to his life. When this is the case in respect of a meditator upon Brahman what is to be said about a meditator upon Prana who is of little power ? So, this permission for taking all foods is only when there is danger to life.

The meaning of the sutra is as follows:- The term *'Cha'* in the sutra is in the sense of 'only'. The permission to eat all foods in respect of a *Pranavith* is only when there is danger to life. Why ? *'Tat darshanaat'* – Because the scripture states thus. The scripture declares permission to eat all foods only when there is danger to life in respect of a *Brahmavith* of immense power.

अबाधाच्च (3-4-29)

''आहारशुद्धौ सत्त्वशुद्धिः सत्त्वशुद्धौ ध्रुवा स्मृतिः'' इत्याहारशुद्धिविधेरबाधाच्च प्राणात्यय एव ॥29॥

Permission to eat all foods is only when there is danger to life; because there is no contradiction to this. (3-4-29)

As the scripture enjoins, "When the food is pure the mind becomes pure; when the mind is pure, loving meditation becomes firm" (Ch.Up.7-26-2), and as this is not contradicted, eating of all foods is only at the time of danger to life.

अपि स्मर्यते (3-4-30)

''प्राणसंशयमापन्नो योऽन्नमत्ति यतस्ततः । लिप्यते न स पापेन पद्मपत्रमिवाम्भसा'' इति प्राणसंशय एव सर्वान्नानुमतिः स्मर्यते च ॥30॥

This is stated thus even in the smruthi. (3-4-30)

"When a person feels danger to his life and eats food from any quarter, he is not tainted by sin just like a lotus leaf is not tainted by water". As mentioned in the statement, permission for partaking all foods is only when there is doubt of danger for his life.

शब्दश्चातोऽकामकारे (3-4-31)

यतः सर्वान्नानुमतिः प्राणात्यये, अतोऽकामकारे शब्दश्च-कामकारस्य प्रतिषेधकशब्दश्चोपपद्यत इत्यर्थः । अस्ति हि कठानां कामकारप्रतिषेधकश्शब्दः, ''तस्माद्ब्राह्मणः सुरां न पिबति पाप्मना नोत्सृजा'' इति । पाप्मना संस्पृष्टो न भवानीति मत्वा सुरां न पिबतीत्यर्थः ॥31॥

Therefore as the sruthi declares permission for all foods when there is danger for life, the scripture is against eating according to desire. (3-4-31)

As permission for eating all foods is only when there is danger to one's life, for this very reason itself there is a scriptural statement against eating according to desire. The meaning is the scriptural text is available prohibiting 'doing according to desire'. In the *Kata* branch of the veda there is a scriptural text that prohibits action according to one's desire as, "Therefore a Brahmin does not drink liquor in order that he may not be touched by sin" (Kataka.Samhita.12-12-4). The meaning is that he does not drink liquor so that he may not be tainted by sin.

इति सर्वान्नानुमत्यधिकरणम् ॥

विहितत्वाधिकरणम

विहितत्वाच्चाश्रमकर्मापि (3-4-32)

किं यज्ञादयो विद्याङ्गभूताः केवलाश्रमस्याप्यङ्गभूताः उत नेति संशयः । केवलाश्रमस्याप्यङ्गत्वे नित्यानित्यसंयोगरूप विरोधः प्रसज्यत इति नाङ्गभूताः केवलाश्रमस्येति पूर्वः पक्षः । राद्धान्तस्तु-यदैकेनैव विनियोगेनोभयाङ्गत्वमिष्यते; तदा नित्यानित्यसंयोगविरोधः । इह तु, ''यावज्जीवमग्निहोत्रं जुहुयात्'', ''तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन'' इति विनियोगपृथक्त्वेन विरोधः परिह्रियते; यथाऽग्निहोत्रादीनामेव कर्मणाम् । जीवनाधिकरकामनाधिकार योरिवाधिकारभेदस्यास्फुटत्वात्तत्स्फुटीकरणाय पुनरिह चिन्त्यते। सूत्रार्थस्तु - ''यावज्जीवमग्निहोत्रं जुहुयात्'' इत्यादिना केवलगृहस्थाश्रमिणो जीवननिमित्ततया विहितत्वादेव यज्ञादि केवलाश्रमकर्मापि ॥32॥

As they are enjoined, the ritualistic works like sacrifices and others that are related to different stages of life are to be performed. (3-4-32)

The doubt here is whether sacrifices and others that are accessories to meditation are accessory to mere Ashramas or the different stages of life ? Or not ?

The prima facie view is that if these rites become accessories merely for the Ashramas, then the contradiction of the combination of *Nitya* and *Anitya* ensues and so they are not accessories to mere Ashramas.

The conclusion on the other hand is as follows:-

The fact of the contradiction of the form of the combination of *Nitya* and *Anitya* happens if by one ordainment alone it is intended to be an accessory to both. But in this case, the contradiction is avoided by the fact of different application or as prescribed by the scriptural text for different purposes such as, "One should perform the *Agnihotra* sacrifice life long" and "The meditators upon Brahman desire to know him by reciting the Vedas, sacrifices and charity". The contradiction in respect of the karmas such as *Agnihotra* and others is thus avoided. This topic is discussed here again for clarification of the difference of competency for *jeevanadhikara* and *karmadhikara*.

The meaning of the sutra is as follows:- By the text, "One should perform *Agnihotra* life long" and so on, as it is ordained for maintenance of living in respect of those who are mere householders, the rites like sacrifices and others become also the duties of the mere Ashramas.

सहकारित्वेन च (3-4-33)

''तमेतं वेदानुवचनेन'' इत्यादिना विद्यासाधनत्वेन विहितत्वाच्च विद्यासहकारित्वेन चानुष्ठेयं यज्ञादिकर्म। विनियोगपृथक्त्वेन विरोधः परिह्रियत इत्यभिप्रायः ॥33॥

The rites like sacrifices and others have to be performed as accessories also to vidya or meditation. (3-4-33)

As these karmas such as sacrifices and others are ordained as means to the meditation by the text, "By recitation of Veda and others, meditators upon Brahman desire to know Him" (Br.Up.4-4-22), they are to be performed as accessory to meditation. The contradiction is solved by the principle of "*Viniyoga Pruthaktva*" or difference in application.

सर्वथापि त एवोभयलिङ्गात् (3-4-34)

सर्वथापि-उभयत्र विनियोगेऽपि त एव यज्ञादयः । कुतः ? उभयलिङ्गात् - उभयत्र प्रत्यभिज्ञानाख्यलिङ्गात् ॥34॥

In all ways they themselves are to be performed. Because there are indicative marks about their identity in both places. (3-4-34)

'Sarvathaapi' – In all applications – that means in both places either for the purposes of meditation or to serve the purposes of the duties of the Ashramas, the very same sacrifices and others are to be performed. Why ? *'Ubhayalingaat'* – On account of the fact that in both places there are marks pointing out their identity.

अनभिभवं च दर्शयति (3-4-35)

''धर्मेण पापमपनुदति'' इत्यादिभिश्च यज्ञादिधर्मान्निर्दिश्य तैर्विद्यायाः अनभिभवं पापकर्मभिरुत्पत्तिप्रतिबन्धाभावं दर्शयति। अत उभयत्र विनियोगात् केवलाश्रमिणां मुमुक्षूणां चानुष्ठेया यज्ञादयः ॥35॥

The scripture declares the absence of obstructions that are caused to vidya by sinful deeds. (3-4-35)

By the scriptural statements such as, "He destroys sin through Dharma" (Mahanarayana.22-1), the dharmas such as sacrifice and others are pointed out and it is shown that there will be no obstructions for the origination of vidya by sinful deeds on account of the performance of such dharmas. Therefore, duties like sacrifice and others are to be practised by those who are merely in the several ashramas and also by those who are aspirants after liberation because they are enjoined in respect of both.

इति विहितत्वाधिकरणम्

विधुराधिकरणम्

अन्तरा चापि तु तद्दृष्टेः (3-4-36)

विधुरादीनामनाश्रमिणां ब्रह्मविद्यायामधिकारोऽस्ति, नेति संशयः । आश्रमधर्मेतिकर्तव्यताकत्वाद्विद्यायाः तदभावात्तेषामनधिकार इति पूर्वः पक्षः । राद्धान्तस्तु-ऊर्ध्वरेतस्स्विव रैक्वादिष्वनाश्रमिषु विद्यानिष्ठत्वदर्शनादाश्रमानियतैर्जपोपवास दानादिभिरेव तेषां विद्यानुग्रहो भवतीत्यस्त्येवाधिकारः । सूत्रार्थस्तु-तुशब्दात् पक्षो व्यावृत्तः । चशब्दोऽवधारणे । अन्तराऽपि आश्रमानन्तरा वर्तमानानामनाश्रमिणामप्यधिकारोऽस्त्येव । कुतः ? तद्दृष्टेः - रैक्वादिषुविद्यानिष्ठत्वदृष्टेः ॥36॥

There is competence for meditation upon Brahman even for those who are outside the

Ashramas and who are in-between the ashramas because the sruthi declares thus. (3-4-36)

The doubt here is whether there is competency for Brahma vidya in respect of those who are outside the ashramas or stages of life such as widowers and others OR not.

The prima facie view is that they have no competency for Brahmavidya as the meditation upon Brahman is to be practised having the duties of the ashrama as accessories and as such accessories are not there for such people.

The decision arrived at on the other hand is that even in case of such people there is competency for Brahmavidya. As it is seen that in respect of those who are outside the ashramas like Raikva and others that they were devoted to Brahmavidya as in the case of celibates and also as the assistance to Brahmavidya in respect of such people will be the *Japas* or incantations, *upavasa* or fastings, *Dana* or charities alone that are common to all ashramas.

The meaning of the sutra is as follows:- The term *'Tu'* in the sutra terminates the objection. The term *'Cha'* lays emphasis. *'Antaraapi'* means that for those people who are anashramins or outside the ashramas or who are between two ashramas. Even for such people there is competency for Brahma vidya. How can it be said so ? *'Tat drushtehe'* – As it is seen in the sruthis that Raikva and others are steadfast in Brahma vidya.

अपि स्मर्यते (3-4-37)

अपि च अनाश्रमिणामपि जपादिभिरेव विद्यानुग्रहः स्मर्यते, "जप्येनापि च संसिध्येद् ब्राह्मणो नात्र संशयः" इत्यादिना ॥37॥

It is also declared thus in the smruthis. (3-4-37)

It is taught in the smruthis in respect of those who belong to none of the ashramas that assistance for vidya can be gained by *Japa* and others as noted in the statement, "Even from Japa or muttering of prayers, a meditator upon Brahman would get perfection. There is no doubt in this." (Manu.2-87).

विशेषानुग्रहश्च (3-4-38)

आश्रमानियतधर्मविशेषेण विद्यानुग्रहश्श्रूयते च ''तपसा ब्रह्मचर्येण श्रद्धया विद्ययाऽऽत्मानमन्विच्छेत्'' इति ॥38॥

There is particular assistance to Brahma vidya from practice of Dharma. (3-4-38)

It is known from the scriptural statements that there is assistance to Brahma vidya from the particular virtues that are not restricted to any ashrama but are common to all as evidenced in the text, "One should make a search for the self through *Tapas* or austerities, celibacy, faith and vidya or meditation on the individual self" (Prashna.Up.1-10).

अतस्त्वितरज्ज्यायो लिङ्गाच्च (3-4-39)

अतः-अनाश्रमित्वात् इतरत् - आश्रमित्वं ज्यायः, धर्मभूयस्त्वात्; लिङ्गाच्च-स्मृतेश्चेत्यर्थः । ''अनाश्रमी न तिष्ठेत्तु दिनमेकमपि द्विजः'' इति स्मर्यते । तस्मादनाश्रमित्वेन विद्यानिष्ठत्वमापद्विषयमित्यभिप्रायः ॥39॥

The other i.e., belonging to a stage of life is indeed greater than not belonging to any ashrama; because of the inferential mark of the smruthis. (3-4-39)

'*Ataha*' means 'than not belonging to any ashrama', '*Itarat*' means belonging to a particular ashrama is greater as the ashrama has many dharmas. '*Lingaat cha*' means on account of the smruthis. The smruthi declares, "A twice-born one should not even for a day remain without an ashrama". Therefore the idea is that resorting to Brahma vidya without belonging to any ashrama is only related to a time of distress.

इति विधुराधिकरणम्

तद्भूताधिकरणम्

तद्भूतस्य तु नातद्भावो जैमिनेरपि नियमात् तद्रूपाभावेभ्यः (3-4-40)

नैष्ठिकवैखानसपरिव्राजिकानां स्वाश्रमेभ्यः प्रच्युतानामपि विद्याधिकारोऽस्ति, नेति संशयः । विधुरादिवज्जपादिभिरनुग्रहसम्भवादस्त्येवाधिकारः इति पूर्वः पक्षः। राद्धान्तस्तु-नैष्ठिकादीनां स्वाश्रमभ्रष्टानां प्रायश्चित्ताभाव स्मरणाच्छिष्ट बहिष्कृतत्वाच्च तेषामनधिकार इति । सूत्रार्थस्तु - तद् भूतस्य तु नातद्भावः - नैष्ठिकादिभूतस्यातथाभावो न सम्भवति । कुतः? तद्रूपाभावेभ्यः शास्त्रैः नियमात्, तद्रूपाभावाः नैष्ठिकाद्याश्रमधर्माभावाः, तेभ्यो नियच्छन्ति हि शास्त्राणि । ''ब्रह्मचार्याचार्यकुलवासी तृतीयोऽत्यन्तमात्मानमाचार्यकुले ऽवसादयन्'' इति नैष्ठिकस्य तत्रैव नियमः, ''अरण्यमियात्ततो न पुनरेयात्'' इति च वैखानसस्य, ''संन्यस्याग्निं न पुनरावर्तयेत्'' इति च

परिव्राजकस्य । अत एव तेषामनाश्रमित्वेनावस्थानाभावा द्विद्याधिकारो न संभवति । जैमिनेरप्यविगीतोऽयम् ।40॥

For one who is a *naishtika brahmacharin* i.e., a perpetual celibate or an anchorite or ascetic, there cannot be an absence or fall from that state, thus opines Jaimini also; because of the restraint from the absence of such ashrama dharmas according to the shastras. (3-4-40)

The doubt here is whether there is competency for practice of Brahma vidya in respect of those people who have fallen from the vows of their ashramas such as a '*Naishthika*' – perpetual celibate, a '*Vykhanasa*' – vanaprastha and a '*Parivrajaka*' - sanyasin OR not.

The prima facie view is that they are certainly qualified for Brahma vidya as it is possible to get help for origination of vidya through acts of *Japa* and others as in the case of widowers.

The decision arrived on the other hand is that for people such as perpetual celibates and others that have fallen from their ashramas, there is never qualification for Brahma vidya on account of the fact that the smruthis declare that there is no expiation for them and also they are boycotted by the orthodox followers of *Shastra*.

The meaning of the sutra is as follows:-

'*Tat bhutasya tu na atadbhaavaha*' – For one who has taken the vow of a perpetual celibate and so on, it is not possible to undo it and so the absence of such state cannot become possible. Why ? As the shastras have ordained that

one who has assumed that state cannot undo it and remain in the position where those duties are not found.

'*Tat roopaabhaavaaha*' – means the absence of the duties of the stages of life such as a '*Naishthika Brahmacharin*', sanyasin and so on. The shastras restrain one who has entered the order of such states from giving up those duties pertaining to those ashramas as evidenced in the texts, "Wearing out his life in the household of the preceptor practising countenance is the third" (Ch.Up.2-23-1) in respect of a '*Naishthika Brahmacharin*', "A *Vykhanasa* should go to the forest and not return again from it" in respect of an anchorite and "After giving up the fire he should not return to it" (Yajus Kataka) in respect of a sanyasin.

On account of this alone as there is absence of remaining in the state of an *anashramin*, the qualification for Brahma vidya does not become possible. There is no difference of opinion regarding this even according to Jaimini.

न चाधिकारिकमपि पतनानुमानात् तदयोगात् (3-4-41)

आधिकारिकम् - अधिकारलक्षणोक्तम्, "अवकीर्णि पशुश्च तद्वत्" इत्येतत्प्रायश्चित्तं नैष्ठिकस्य न संभवति; कुतः ? पतनानुमानान्नैष्ठिकस्य तदयोगात् । तस्य हि पतनं स्मर्यते प्रायश्चित्ताभाववचनेन, "आरूढो नैष्ठिकं धर्मं यस्तु प्रच्यवते द्विजः। प्रायश्चित्तं न पश्यामि येन शुध्येत् स आत्महा" इति । अत उपकुर्वाणब्रह्मचारिविषयमाधिकारिकम् ॥41॥

Even the expiation which is mentioned in the chapter on qualifications in *Poorva mimamsa* is not

for a *Naishthika*, because there is a smruthi text relating to his fall and also as the smruthi text does not prescribe an expiation. (3-4-41)

'Aadhikaarikam' – means what is mentioned in the chapter relating to the characteristics of qualification in Poorva mimamsa (Pu.Mi.6). The expiation which is declared as "The victim to be offered by one who has violated the vow of chastity" (Pu.Mi.6) and so on does not apply in the case of a Naishthika who has fallen from that state. Why ? Because there is a smruthi text relating to his fall and as it does not prescribe any expiation. The fall of such a person from his ashrama is declared through a statement mentioning the absence of any expiation as noticed in the text, "But a twice-born who having taken up the vow of a Naishthika, falls from that state, I do not see any expiation by which that self killer can be purified" (Agneya.16-5-23). Therefore, the expiation mentioned in the chapter on qualification is in respect of an *upakurvana brahmacharin* alone.

उपपूर्वमपीत्येके भावमशनवत् तदुक्तम् (3-4-42)

एके प्रायश्चित्तभावमपि मन्यन्ते, यत उपपूर्वम् उपपातकमिदम्; अशनवत् - मध्वशनादिनिषेधतत्प्रायश्चित्त वद्भवतीत्यर्थः । अत उपकुर्वाणस्य ब्रह्मचारिणः उक्तमाधिकारिकमस्यापि भवतीति । तदुक्तं स्मृतिकारैः, "उत्तरेषां चैतदविरोधि" इति । उपकुर्वाणे ब्रह्मचारिण्युक्तो धर्मः उत्तरेषां चाश्रमिणां स्वाश्रमाविरोधी भवत्येवेत्यर्थः ॥42॥

Some are of opinion that this fall from chastity also has an expiation as this is described as an *upapaathaka*, just as in the case of consuming liquor. This has been thus explained. (3-4-42)

Some are of the opinion that even this fall from chastity has an expiation; because this is also an *upapaathaka*. This is just like *'ashanavath'* i.e., just like there are expiations for the prohibited sins like consuming liquors and so on. So what has been said in respect of the *Upakurvana Brahmacharin* in the chapter relating to qualification will apply in the case of a person who has fallen from the vow of celibacy also. The authors of the smruthi have declared, "There, when un-opposed, apply to ashramas which come later" (Gauthama.Dharma. Su.1-3-4). The idea if this is whatever has been prescribed in respect of the *Upakurvana Brahmacharin* will be applicable in respect of those belonging to later ashramas, when not opposed to the duties of those ashramas.

बहिस्तूभयथापि स्मृतेराचाराच्च (3-4-43)

उभयथापि-उपपातकत्वे महापातकत्वेऽपि नैष्ठिकात्प्रच्युतः बहिर्भूतः कर्माधिकारात्, "प्रायश्चित्तं न पश्यामि" इति स्मृतेः । आचाराच्च । वर्जयन्ति ह्येनं शिष्टा विद्योपदेशादौ । यद्यपि कल्मषनिबर्हणाय कैश्चित् प्रायश्चित्तमुच्यते, तथापि कर्माधिकारापादिनी शुद्धिस्तेषां न संभवतीत्यभिप्रायः ॥43॥

But a person who has fallen from the vows of celibacy is boycotted and outside the ranks of *Brahmavidyadhikarins* even under both considerations whether it is *Upapaathaka* or *Mahapaathaka*, because the smruthi says so and there is a custom also to that effect. (3-4-43)

Ubhayataapi, i.e., under both considerations of that as an *Upapaathaka* or a *Mahapaathaka*, a person who has fallen from the vow of celibacy is boycotted and kept out from qualification for performing karma as there is a smruthi declaration, "I do not see any expiation in respect of such a person". Also on account of the custom to that effect. Virtuous persons avoid him in giving instructions about vidyas. Even though some expiation has been prescribed by some for the removal of sin but yet the purity that entitles them to be qualified for performance of karma does not happen to them.

इति तद्भूताधिकरणम् ॥

स्वाम्यधिकरणम्

स्वामिनः फलश्रुतेरित्यात्रेयः (3-4-44)

उद्गीथाद्युपासनं किं यजमानेनानुष्ठेयम्; उत ऋत्विजेति संशयः । "यदेव विद्यया करोति ... तदेव वीर्यवत्तरम्" इति क्रतुवीर्यवत्तरत्वफलं यजमानस्येति दहरोपासनादिवत् यजमानेनानुष्ठेयमिति पूर्वः पक्षः । कर्माङ्गाश्रयत्वादस्योपासनस्य कर्मणश्चार्त्विज्यत्वेन एतदपि ऋत्विजाऽनुष्ठेयम् गोदोहनादिवदिति राद्धान्तः ।

सूत्रार्थस्तु - स्वामिनः यजमानस्योद्गीथाद्युपासने कर्तृत्वम्, कुतः ? तस्यैव फलश्रुतेरित्यात्रेयो मन्यते ॥44॥

The meditations on Udgitha and others are the duties of the sacrificer; because the scriptural text relates the fruit to the sacrificer. Thus opines Atreya. (3-4-44)

The doubt here is whether the meditation upon Udgitha and others is to be performed by the sacrificer or by the priests.

The prima facie view is that it is to be done by the sacrificer himself; because the fruit of the form of non-obstruction to the production of the result of the sacrifice is related to the sacrificer, as in the case of the meditation upon the *Dahara*, as ordained in the text, "That alone which is performed with meditation that becomes more powerful" (Ch.Up.1-1-10).

The conclusion arrived at is that this meditation also should be performed by the priest just like the rite related to *Godohana* and others, because this meditation is depending upon the accessory to karma and also as the karmas are to be performed by the priest.

The meaning of the sutra is as follows:-

'*Swaaminaha*' – The doer-ship in the action of meditation of Udgitha and others belongs to the sacrificer. Why ? As it is declared by the sruthi that he is related to the fruit. Thus thinks the sage Atreya.

आर्त्विज्यमित्यौडुलोमिस्तस्मै हि परिक्रियते (3-4-45)

क्रत्वङ्गाश्रयत्वेन क्रत्वधिकृतस्यैवास्मिन्नुपासनेऽधिकारात् क्रतोश्चार्त्विज्यत्वेन एतदप्यार्त्विज्यमित्यौडुलोमिराचार्यो मन्यते, यजमानफलसाधनत्वेऽपि क्रतोस्तदनुष्ठानाय हि ऋत्विक् परिक्रियते ॥45॥

Audulomi is of the opinion that the meditation upon Udgitha is the function of the Rithvik, for which indeed he is hired. (3-4-45)

As the meditation upon Udgitha is depending upon the accessory to sacrifice and as there is competency for this meditation for one who is authorised in the performance of the sacrifice and as the sacrifice is performed by the Rithviks, this meditation also is the function of the Rithviks. Audulomi acharya opines thus. Though the sacrifice is a means to the attainment of fruit for the sacrificer for performance of that sacrifice indeed the Rithviks or priests are employed.

इति स्वाम्यधिकरणम्

सहकार्यन्तरविध्यधिकरणम्

सहकार्यन्तरविधिः पक्षेण तृतीयं तद्वतो विध्यादिवत् (3-4-46)

"तस्माद् ब्राह्मणः पाण्डित्यं निर्विद्य बाल्येत तिष्ठासेत् । बाल्यं च पाण्डित्यं च निर्विद्याथ, मुनिः" इत्यत्र मौनं विद्याङ्गतया विधीयते, उतानूद्यत इति संशयः । मौनस्य मननरूपत्वात् "श्रोतव्यो मन्तव्यः" इति च प्राप्तत्वेनानूद्यत इति पूर्वः पक्षः । राद्धान्तस्तु मुनिशब्दस्य प्रकृष्टमननशीले प्रसिद्धेः प्रकृष्टमननमुपास्यविषयाभ्यासरूपं विद्यानिष्पत्तये विधीयते इति। सूत्रार्थस्तु - तद्वतः विद्यावतः । सहकार्यन्तरं-मौनं विधिः विधीयत इति विधिरिति मौनं विधिरित्युक्तम् । विध्यादिवत् - अत्रापि विधीयत इति विधिः यज्ञदानप्रभृत्याश्रमधर्मः आदिशब्दाच्छ्रवणमनने गृह्येते । आश्रमधर्मवत् श्रवणमननवच्च पाण्डित्यबाल्ययोस्तृतीयमिदं सहकार्यन्तरं मौनमपूर्वं विधीयते;

कुत इत्यत आह पक्षेणेति । मुनिशब्दस्य प्रकृष्टमननयुक्ते पक्षेण-प्रसिद्धेरित्यर्थः ॥46॥

For him who has that vidya, there is an injunction for another aid viz., mouna just like other injunctions such as the duties of one's station in life, the virtues of *Shama*, *Dama* and *Sravana* and *Manana*. It is the third one that is enjoined in addition to aids such as *Paanditya* and *Baalya*. (3-4-46)

The doubt that arises here is whether *mouna* which is mentioned in the scriptural statement, "Therefore a knower of the Vedas gaining knowledge must wish to lead an innocent and child-like life. Having gained an unassuming life like a child and after acquiring the knowledge, he becomes a *Muni*" (Br.Up.3-5-1) is enjoined as an accessory to vidya or whether it is only a restatement.

The prima facie view is that it is only a re-statement as it is already declared in the statement, "The atman has to be heard, has to be reflected upon" (Br.Up.2-4-5).

The decision arrived at on the other hand is as follows:- The term '*Muni*' is very well known as related to a person who is celebratedly meditative and the celebrated reflection which is of the form of repetitive reflection on the object of meditation, *Manana* or reflection is enjoined here for successful fulfillment of vidya.

The meaning of the sutra is as follows:- '*Tadvataha*' – means for one who has that vidya. '*Sahakaaryantaram*' – another aid i.e. *Mouna* or reflection. '*Vidhihi*' – means one that is enjoined. The *Mouna* or reflection is enjoined. '*Vidhyaadivat*' – just like other injunctions. Even here the

term '*Vidhi*' means something enjoined and they are the duties of one's ashrama such as *Yajna*, *Daana* and others. By the term '*Aadi*', *sravana* and *manana* are implied. Just like the duties of one's ashrama and just like *sravana* and *manana*, this another aid which is the third along with the *Paanditya* and *Baalya* i.e. *Mouna*, is newly enjoined. Why is it enjoined thus ? The sutrakaara says '*Pakshena*' – as it is particularly well-known that the term 'Muni' is used to signify a person who is given to deep reflection.

कृत्स्नभावात्तु गृहिणोऽपसंहारः (3-4-47)

सर्वाश्रमिणां विद्यावत्त्वेऽपि छान्दोग्ये, "स खल्वेवं वर्तयन् यावदायुषं ब्रह्मलोकमभिसम्पद्यते" इति गृहस्थधर्मेणोपसंहारः सर्वाश्रमधर्मप्रदर्शनार्थः । कुतः ? कृत्स्नभावात्-कृत्स्नेषु भावात् - कृत्स्नेष्वाश्रमिषु विद्यायाः सद्भावादित्यर्थः ॥47॥

But as qualification for Brahma vidya is in all the ashramas, it is concluded with the householder. (3-4-47)

Though qualification for Brahma vidya is existent in respect of those in all the ashramas, the conclusion that is made in Chandogya Upanishad as, "Living in this way the full life of his, he attains the world of Brahman" (Ch.Up.8-15-1) is meant for indicating the duties of all ashramas. Why ? Because the qualification rests in all ashramas. '*Krutsnabhaavaat*' – The meaning is vidya is existent in all ashramas.

मौनवदितरेषामप्युपदेशात् (3-4-48)

"अथ मुनिः" इत्यस्मिन् वाक्ये "अथ भिक्षाचर्यं चरन्ति" इति पारिव्राज्यैकान्तधर्मेणोपसंहारोऽपि सर्वाश्रमधर्मप्रदर्शनार्थः, भिक्षाचर्यमौनादिवदितरेषामाश्रमधर्माणां यज्ञादीनामप्युपदेशात् ॥48

As other things such as the duties of the ashramas are also taught just like *Mouna*, the teaching of *Mouna* is indicative of the other ashrama dharmas. (3-4-48)

In the statement, "*Atha munihi*", though there is the conclusion with the unique duties of a recluse as, "Then he practises the life of a mendicant", it is meant for indicating the duties of all ashramas just like begging for food, reflection and others; the duties of other ashramas such as sacrifices and others are also taught.

इति सहकार्यन्तरविध्यधिकरणम् ॥

अनाविष्काराधिकरणम्

अनाविष्कुर्वन्नन्वयात् (3-4-49)

"तस्माद् ब्राह्मणः पाण्डित्यं निर्विद्य बाल्येन तिष्ठासेत् बाल्यं च पाण्डित्यं च निर्विद्याथ मुनिः" इत्यत्र किं बालस्य कर्म कामचारादिकं सर्वं विदुषोपादेयम्, उत विद्यामाहात्म्यानाविष्कार इति संशयः । "बाल्येन तिष्ठासेत्" इत्यविशेषविधानात् कामचारादिकं सर्वमप्युपादेयमिति पूर्वः पक्षः - विदुषो विशेषविधानात्, विद्यामाहात्म्याच्च, निषेधश्रुतयो बाधिता भवेयुरिति । राद्धान्तस्तु-पाण्डित्यप्रयुक्तस्वमाहात्म्यानाविष्कार एव विद्यान्वययोग्यतयोपादेयः, इतरस्य कामचारादेः, "नाविरतो

दुश्चरितात्'' इत्यादिशास्त्रैर्विद्योत्पत्ति विरोधित्वावगमात् । अतो यथा बालः स्वाभिजनादि अनाविष्कुर्वन् वर्तते, तथा विद्वान् वर्तेतेत्येतदेव युक्तम् । सूत्रमपि व्याख्यातम् ॥49॥

A knower of Vedas should not reveal his true nature; because this alone is appropriate to be related with his vidya. (3-4-49)

The doubt here is whether a meditator should entertain all the actions of a child such as eating anything that is desired and so on OR whether he should not reveal the glory of meditation upon Brahman, in respect of the scriptural statement ordaining *Balya* and so on in the text, "Therefore a knower of the Vedas after gaining knowledge must wish to lead an innocent and child-like life. Then he becomes a *muni*" (Br.Up.3-5-1).

The prima facie view is that he should entertain all characteristics of the child, such as eating anything according to his desire and so on, as there is absence of any particular behaviour in the text saying that "He must be associated with child-like qualities". As this is ordained in respect of a meditator on Brahman, the general restrictive shastras become stultified on account of the glory of vidya.

The conclusion arrived at on the other hand is as follows:- Not revealing his glory on account of the acquisition of knowledge alone is appropriate to be associated with the vidya and that alone is to be entertained. It is known that the random behaviour of a child and so on are obstructions to the origination of vidya as laid down in the statement, "One who has not desisted from evil deeds" (Kat.Up.2-24) and so on. Therefore, as a child does not reveal his noble parentage and so on, in the same way, a knower of the veda

also should not reveal his greatness. This alone is appropriate. The sutra also is explained by this.

ऐहिकाधिकरणम्

ऐहिकमप्रस्तुतप्रतिबन्धे तद्दर्शनात् (3-4-50)

मोक्षव्यतिरिक्ताभ्युदयफलमुपासनं किं स्वसाधन भूतपुण्यकर्मानन्तरमेवोत्पद्यते, उतानन्तरमन्यदा वेत्यनियम इति संशयः । साधननिर्वृत्तौ विलम्बहेत्वभावादनन्तरमेवेति पूर्वः पक्षः । राद्धान्तस्तु-अप्रस्तुते प्रबलकर्मान्तरप्रतिबन्धेसत्यनन्तरम्, प्रस्तुते तदुत्तरकालमित्यनियमः । दृश्यते हि प्रबलकर्मान्तरेण फलप्रतिबन्धः, ''यदेव विद्यया करोति तदेव वीर्यवत्तरम्'' इति उद्गीथोपासनस्य क्रतोः कर्मान्तरेण फलाप्रतिबन्धः फलमिति, ''पृथग्घ्यप्रतिबन्धः फलम्'' इत्यभ्युपगमात् । सूत्रमपि व्याख्यातम् । ऐहिकम् - अभ्युदयफलमित्यर्थः ॥50॥

The fruits of worldly prosperity occurs when there is no other formidable obstruction, because it is seen declared in the scriptures like that. (3-4-50)

The doubt here is whether the results of meditation meant for fruits other than *moksha* will be produced immediately after the performance of such *punyakarmas* that are means to them OR whether it may be produced immediately afterwards OR at any other time as there is no restriction whatsoever.

The prima facie view is that the fruits will be produced immediately after those *punyakarmas* as there is no reason for delay when the means have been adopted.

The conclusion on the other hand is as follows:- When there is no obstruction through other more powerful karmas, the results may be immediately afterwards. If there happens to be some such obstruction, the results may be produced at some time later. Therefore there is no definite determination of time. Obstruction for the fruit from other powerful karmas are noticed as declared in the scriptures, as evidenced in the text, "That which is performed with meditation, faith and knowledge becomes more powerful" (Ch.Up.1-1-10). The non-obstruction from other powerful karmas, for the production of fruit for the sacrifice is known as the fruit of meditation upon Udgitha, as admitted in the sutra, "Indeed its fruit, which is non-obstruction is separate" (V.S.3-3-41). The sutra also is thus explained. '*Aihikam*' means the benefits of prosperity.

इति ऐहिकाधिकरणम्

मुक्तिफलाधिकरणम्

एवं मुक्तिफलानियमस्तदवस्थावधृतेस्तदवस्थावधृतेः (3-4-51)

किं मुक्तिफलान्युपासनानि स्वसाधनभूतातिशयित पुण्यकर्मानन्तरमुत्पद्यन्ते, उत पूर्ववदनियम इति संशयः। मुक्तिफलोपासनसाधनभूतकर्मणां सर्वकर्मभ्यो बलवत्तरत्वेन प्रतिबन्धाभावादनन्तरमेवोत्पद्यत इति पूर्वः पक्षः। तत्रापि ब्रह्मविदपचारस्य ततोऽपि बलवत्तरत्वेन प्रतिबन्धसंभवादनियम एवेति राद्धान्तः। सूत्रार्थस्तु - मुक्तिफलानामप्येवमनियमः। कुतः? तदवस्थावधृतेः - प्रतिबन्धाभावे सति फलावधृतेः। द्विरुक्तिरध्यायपरिसमाप्तिं द्योतयति ॥51॥

In the same manner there is no definite determination as to the fruit of liberation; because upasana also bears that condition of giving the fruit in the absence of obstruction. (3-4-51)

The doubt here is whether the fruit of upasanas meant for liberation is produced immediately after the infinitely meritorious deeds that are its means OR whether there is no definite determination regarding the fruit as described before in respect of upasanas for prosperity.

The prima facie view is – the fruit will be produced immediately after such upasanas on account of the fact that there is no possibility of any obstruction from more powerful karmas as the karmas that are means to the upasanas for liberation are more powerful than all other karmas.

The conclusion arrived at is – there is no restrictive determination as there also the offences committed against the knowers of Brahman are more powerful and as there is the possibility of obstruction from them.

The meaning of the sutra is – that there is no determination of time for production of fruit even in the case of upasanas having liberation as their fruit. Why ? '*Tat avasthaavadhrutehe*' – as the attainment of the fruit is determined only in the absence of obstructions. The repetition in the end indicates the conclusion of this chapter.

इति मुक्तिफलाधिकरणम्

इति श्रीभगवद्रामानुजविरचिते वेदान्तदीपे तृतीयस्याध्यायस्य चतुर्थः पादः

अथ चतुर्थोऽध्यायः ।

प्रथमः पादः

आवृत्त्यधिकरणम्

आवृत्तिरसकृदुपदेशात् (4-1-1)

"ब्रह्मविदाप्नोति परम्" "तमेवं विद्वानमृत इह भवति" इत्यादिवेदान्तविहितं वेदनं किं सकृत्कृतमेव शास्त्रार्थः, उतासकृदावृत्तमिति संशयः । सकृत्कृतमेवेति पूर्वः पक्षः, "स यो ह वै तत् परमं ब्रह्म वेद ब्रह्मैव भवति" इत्यादौ वेदनस्यैव मुक्त्युपायत्वप्रतिपादनात्, सकृत्कृतेऽपि वेदने शास्त्रार्थनिर्वृत्तेः तस्यासकृदावृत्तौ प्रमाणाभावात् । राद्धान्तस्तु - "यस्तद्वेद यत्स वेद स मयैतदुक्तः" इत्युपक्रम्य, "अनु म एतां भगवो देवतां शाधि यां देवतामुपास्से" इत्येकस्मिन् वाक्ये विद्युपास्योर्व्यतिकरेण प्रयोगदर्शनात्, समानार्थेषु, "ब्रह्मविदाप्नोति परम्", "आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यः" इत्यादिषु ध्यानविध्योर्व्यतिकरदर्शनाच्च, ध्यानोपासनादि शब्दवाच्यमसकृदावृत्तं स्मृतिसन्तानरूपवेदनमेव शास्त्रार्थ इति निश्चीयते । सूत्रार्थस्तु-आवृत्तिरसकृत् ब्रह्मप्राप्तिसाधनं वेदनमसकृदावृत्तमेव शास्त्रार्थः । वेदनं ध्यानशब्दवाच्यमित्यर्थः । कुतः ? उपदेशात् - "ओमित्येवं ध्यायथात्मानम्", "निचाय्य तं मृत्युमुखात् प्रमुच्यते", "आत्मानमेव लोकमुपासीत", "आत्मा वा अरे द्रष्टव्यः" इत्यादिना उपासनोपसंहारोपदेशात् । उपासनं चाविच्छिन्नस्मृतिसन्तानरूपमिति पूर्वमेवोक्तम् ॥1॥

Repetition of meditation has to be done more than once, on account of the text teaching so. (4-1-1)

The doubt that arises here is whether meditation, enjoined by the Upanishads as, "He who meditates upon Brahman attains the highest" (Tait.Up.2-1-1), "Meditating upon Him thus one becomes immortal here" (PurushaSukta), practised only once fulfills the purport of the shastras OR whether it is to be repeated more than once.

The prima facie view is that the purport of the shastras is fulfilled even when it is practised only once, because it is ordained that mere *'vedana'* or knowing of Brahman is the means of liberation as evidenced in the text, "He who knows Brahman becomes like unto the Brahman" (Mun.Up.3-2-4) and also on account of the fact that there is no authority for frequent repetition.

But the conclusion arrived at is as follows:- As the usage of *'vid'* and *'upas'* is witnessed being used alternatively as synonyms in the passage which begins as, "Whatever Raikva has known, that alone is known by any one, he of that nature was spoken by me" and continues further as, "please accept all these and instruct me about the deity whom you medidate" (Ch.Up.4-2-2) and also as it is seen that *'Dhyana'* and *'Vedana'* are used synonymously in the texts such as, "The knower of Brahman attains the highest" (Tait.Up.2-1-1), "Verily the atman has to be seen, has to be heard, has to be reflected upon and has to be steadily meditated upon" (Br.Up.2-4-5) the purport of the shastra is decided that *'Vedana'* alone that is of the form of continuous remembrance which is frequently repeated is called by the terms *'dhyana'*, *'upasana'* and so on.

The meaning of the sutra is as follows:- *'Aavruttihi asakrut'* – The purport of the shastra is that meditation which is the means to the attainment of Brahman, is to be necessarily repeated more than once. The meaning is that *'vedana'* is denoted by the term *'dhyana'*. Why ? Because it is taught so – "Meditate upon the Atman verily as 'Om'" (Mun.Up.2-2-6), "Having perceived through meditation that Brahman, one gets released from the mouth of death" (Katha.Up.3-15), "One should meditate upon the Supreme self alone as the object of attainment" (Br.Up.1-4-15), "The atman has to be seen" (Br.Up.2-4-5). The teaching of all these texts conclude in upasana. It has already been said that upasana is of the form of a continuous flow of remembrance without a break in the middle.

लिङ्गाच्च (4-1-2)

लिङ्गं स्मृतिः । स्मर्यते चायमर्थः ''मां ध्यायन्त उपासते । तेषामहं समुद्धर्ता मृत्युसंसारसागरात्'' ''ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते'' ''तद्रूपप्रत्यये चैका सन्ततिश्चान्यनिस्स्पृहा । तद्ध्यानं प्रथमैषड्भिरङ्गैर्निष्पाद्यते तथा'' इति ॥2॥

The repetition of meditation is established on account of the statement of the smrithi also. (4-1-2)

The term *'linga'* in the sutra means 'smrithi'. This fact of repetition of meditation is declared in the smrithi as evidenced in the following texts – "Those who constantly meditate on me, thinking of me, I deliver them from the ocean of birth and death" (Gita.12-6, 7); "Those who constantly meditate upon the nature of the

pratyagaatman, which is not revealed by the sense organs and which cannot be particularly defined" (Gita.12-3), "The meditation upon the form of Paramatman is one continuous stream of remembrance, which is divested of desire for worldly objects and it is realised from the first six *yogaangaas*" (Vis.Pu.6-7-91).

इति आवृत्त्यधिकरणम् ॥

आत्मत्वोपासनाधिकरणम्

आत्मेति तूपगच्छन्ति ग्राहयन्ति च (4-1-3)

किमुपास्यं ब्रह्मोपासितुरन्यत्वेनानुसन्धेयम्, उतात्मत्वेनेति संशयः । "अधिकं तु भेदनिर्देशात्", "अधिकोपदेशात्" इत्यादिषूपासितुरुपास्यस्यार्थान्तरत्वेनैवोपपादनात् यथा वस्थितस्यैवोपास्यत्वाच्चान्यत्वेनोपास्यमिति पूर्वः पक्षः । राद्धान्तस्तु – "त्वं वा अहमस्मि भगवो देवते अहं वा त्वमसि भगवो देवते" इति पूर्वे उपासितारः उपास्यमात्मत्वेनोपगच्छन्ति। अतः आत्मेत्येवोपास्यम् । तानुपासितॄन् प्रति अर्थान्तरभूतस्यापि ब्रह्मणः उपासितुरात्मत्वं ग्राहयन्ति शास्त्राणि, "य आत्मनि तिष्ठन्नात्मनोऽन्तरो यमात्मा न वेद यस्याऽऽत्मा शरीरं य आत्मानमन्तरो यमयति स त आत्माऽन्तर्याम्यमृतः" इत्यारभ्योपासिता परमात्मनश्शरीरम्, परमात्मा चोपासितुरात्मेति प्रतिपादनेन; तथा, "सर्वं खल्विदं ब्रह्म तज्जलान्" इति "सन्मूलास्सोम्येमास्सर्वाः प्रजास्सदायतनास्सत्प्रतिष्ठा ऐतदात्म्यामिदं सर्वं" इति तदायत्तस्वरूपस्थिति प्रवृत्तिताप्रतिपादनेन च । एवमुपासितुस्स्वात्मनोऽप्यात्मत्वाद्

ब्रह्मणः यथावस्थितस्वात्म शरीरक ब्रह्मानुसन्धाने अहमित्येवानुसन्धेयम् । यथा "मनुष्योऽहमस्मि" इति स्वशरीरस्य स्वप्रकारतैकस्वभावतया प्रकारिणिस्वात्मनि पर्यवसानम्, तथा स्वात्मनोऽहंप्रत्ययोऽहंशब्दश्च न केवलस्वात्म विषयौ, परमात्मशरीरतया तद्विशेषणत्वेनैव स्वात्मनोऽवस्थानात्। सूत्रमपि व्याख्यातम् ॥3॥

The upasakas meditate upon Brahman as their atman and the scriptures make us comprehend the same. (4-1-3)

The doubt here is whether Brahman, the object of meditation, is to be reflected upon as some one other than the upasaka or whether he should be reflected over as his self.

The prima facie view is that he should be meditated upon as different from the meditator, as the object of meditation is declared to be different from the meditator in the sutras, "Brahman is different from the jivatman on account of the declaration of difference" (V.S.2-1-22), "But because there is the teaching about one who is different from the jivatman who is the agent of karma" (V.S.3-4-8), and also because Brahman is to be meditated upon as He is.

The conclusion that is decided is that He is to be meditated upon as one's own self alone as the ancient seers or meditators meditated upon the object of meditation as their self as evidenced in the text, "O revered divinity, you are indeed I, I am indeed you". Though Brahman is a different entity from those upasakas, the shastras make us comprehend the fact of Brahman being the inner-self of the meditator by

propounding that the 'upasita' or meditator is the body of Paramatman and Paramatman is the self of the meditator, as evidenced in the text, "He who dwells in the atman, who is within it, whom the atman does not know, whose body the atman is, who controls the atman from within, he is your atman, the inner ruler, the immortal" (Br.Up-Madh.3-7-22). This is, likewise, established by expounding that the essential nature, existence and functioning of everything is dependent upon Brahman as evidenced in the texts, "All this is verily Brahman as this is born of Brahman" (Ch.Up.3-14-1), "All these beings are having *sath* as their cause and they are sustained by *sath* and they are ultimately withdrawn unto *sath*" (Ch.Up.6-8-6), "All this is having this *sath* as its atman" (Ch.Up.6-8-7). Thus, as Brahman is the self of the self of the meditator also, he should be reflected upon as 'I' alone, in the mode of reflection upon Brahman as having his atman as His body. As in the statement, "I am a man" the term 'I' culminates in signifying the atman, the *prakaari* or monad as it is of the one nature of having the body as its mode, in the same way the idea of the term 'aham' and the term 'aham' do not relate merely to his own atman, as his own self is existing only as a '*visheshana*' or qualifying factor of Brahman, by virtue of his being a body of Paramatman. The sutra also stands explained by this.

इति आत्मत्वोपासनाधिकरणम् ॥

प्रतीकाधिकरणम्

न प्रतीके न हि सः (4-1-4)

ब्रह्मदृष्टिरुत्कर्षात् (4-1-5)

"मनोब्रह्मेत्युपासीत" इत्यादिषु प्रतीकोपासनेष्वप्यात्मत्वेनानुसन्धानं कर्तव्यम्, उत नेति संशयः। "मनोब्रह्मेत्युपासीत" इति ब्रह्मोपासनत्वाविशेषादात्मत्येवानुसन्धानमिति पूर्वः पक्षः । राद्धान्तस्तु - न प्रतीके आत्मत्वानुसन्धानं कार्यम्; कुतः ? न हि मनआदिरुपासितुरात्मा। न च तत्र ब्रह्मोपास्यम् । ब्रह्मदृष्ट्या मनआदिरुपास्यः; अपकृष्टे उत्कृष्टदृष्टिरभ्युदयाय भवति । यथा भृत्यादौ राजदृष्टिः। सूत्रद्वयं च व्याख्यातम् ॥4॥5॥

One should not meditate upon the *pratika* as one's atman. That *pratika* or symbol is indeed not the atman of the upasaka. (4-1-4)

One should have a view of Brahman in the symbol, because It is superior. (4-1-5)

The doubt that arises here is, whether in meditations upon *pratikas* or symbols such as, "One should meditate upon the mind as Brahman" (Ch.Up.3-18-1), one should meditate upon it as his own self or not.

The prima facie view is that it should be meditated upon as one's self alone as it is ordained in a general way as a Brahmopasana without any difference in the text, "One should meditate upon the mind as Brahman".

But the decision arrived at is as follows:- The reflection of one's own atman should not be made in a symbol. Why ? Because mind and so on are not the atman of the meditator. Brahman is not the object of meditation there. Mind and such other things are to be meditated upon with a view of Brahman. To have a superior view in an inferior

object leads to prosperity, as having the view of a king in a servant. The two sutras stand explained by this.

इति प्रतीकाधिकरणम्

आदित्यादिमत्यधिकरणम्

आदित्यादिमतयश्चाङ्ग उपपत्तेः (4-1-6)

''य एवासौ तपति तमुद्गीथमुपासीत'' इत्यादिषु कर्माङ्गाश्रयोपासनेषु किमुद्गीथादावादित्यादिदृष्टिः कार्या, उतादित्यादावुद्गीथादिदृष्टिरिति संशयः । कर्मणः फलसाधनतयोत्कर्षात् आदित्यादेर्देवतात्वेन तद्गुणत्वाच्चादित्यादावुद्गीथादिदृष्टिः कार्येति पूर्वः पक्षः । राद्धान्तस्तु-कर्मणोऽपि फलसाधनत्वमादित्यादिदेवताराधनद्वारेणेति आदित्यादेरेवोत्कर्षोपपत्तेः आदित्यादिमतय एव कर्माङ्गोद्गीथादौ कार्याः । सूत्रं च व्याख्यातम् ॥6॥

One should have the view of Aditya and others in the accessories such as Udgitha and others, because it is appropriate. (4-1-6)

The doubt that arises here is whether one should entertain the view of Aditya in Udgitha and so on in meditations that are dependent upon accessories to karma such as, "He who shines, meditate upon him in relation to Udgitha" (Ch.Up.1-3-1) OR one should have the view of Udgitha in Aditya.

The prima facie view is that one should have the view of Udgitha and so on in Aditya and others as karma is more celebrated being the direct means to the attainment of the fruit and as Aditya and others are adjectival to karma being deities associated with them.

But the decision arrived at is as follows:- As karmas are means to the attainment of the fruit only through the worship of gods like Aditya and others and as it is appropriate that Aditya and others are more celebrated, one should entertain the view of Aditya and others in Udgitha and others that are accessories to karma. The sutra also is explained by this.

इति आदित्यादिमत्यधिकरणम्

आसीनाधिकरणम्

आसीनस्संभवात् (4-1-7)

किमिदं ब्रह्मोपासनमासीनः कुर्यात्, उतासीनः, शयानः, तिष्ठन्, गच्छन् वेत्यनियमः इति संशयः । विशेषाश्रवणादनियमः इति पूर्वः पक्षः । राद्धान्तस्तु-आसीनस्यैवैकाग्रतासंभवात्, एकाग्रतामूलत्वाच्चोपासनस्य, आसीनः कुर्यात् । सूत्रमपि व्याख्यातम् ॥7॥

One should meditate, being seated, because then alone concentration of the mind becomes possible. (4-1-7)

The doubt here is whether this meditation upon Brahman is to be practised by one being seated OR whether it is to be practised being seated or in the posture of sleeping or standing or going, having no restriction regarding the posture.

The prima facie view is that it may be practised in

any way as no particular rule is prescribed by scripture.

The conclusion decided on the other hand is, that meditation should be practised only being seated, on account of the fact that concentration of the mind is possible only to one who is seated and as upasana is rooted in concentration.

ध्यानाच्च (4-1-8)

"निदिध्यासितव्यः" इत्युपासनस्य ध्यानरूपत्वाच्चैकाग्र चित्तता अवश्यम्भाविनी । ध्यानं हि विजातीयप्रत्ययान्तरा व्यवहितं तैलधारावदविच्छिन्नस्मृतिसन्ततिरूपम् ॥8॥

As upasana is of the form of continuous contemplation, one should meditate being seated. (4-1-8)

As upasana is of the form of continuous meditation and as there is absolute necessity of concentration as ordained in the text, "The self has to be steadily meditated upon" (Br.Up.4-5-6), one should meditate being seated. Meditation is of the form of continuous remembrance without any break in the middle, just like the flow of oil from one vessel to the other, and which is not interrupted by thoughts of an alien kind.

अचलत्वं चापेक्ष्य (4-1-9)

निश्चलत्वं चापेक्ष्य ध्यानवाचोयुक्तिः पृथिव्यादिषु दृश्यते, "ध्यायतीव पृथिवी, ध्यायतीवान्तरिक्षं ध्यायतीव द्यौः" इत्यादिका । अतो ध्यायतः पृथिव्यादिवदचलत्वमासीनस्यैव संभवति ॥9॥

As there is need of immovability for meditation, one should practise meditation only being seated. (4-1-9)

As evidenced in the text, "The earth meditates as it were, the mid-region meditates as it were, the heaven meditates as it were" (Ch.Up.7-6-1), the statement that they are meditating is on account of the fact of their immovability. Therefore, just as the earth and others that are appearing as meditating, immovability happens to one who is necessarily seated.

स्मरन्ति च (4-1-10)

स्मरन्ति चासीनस्यैव ध्यानम्, "उपविश्याऽऽसने युञ्ज्यात् योगमात्मविशुद्धये" इति ॥10॥

Because it is also stated in the smrithi that meditation is possible for one who is sitting. (4-1-10)

Meditation is prescribed for one who is in a sitting posture alone as seen in the passage, "Sitting on a seat one should practise yoga for self-purification" (Gita.6-12).

यत्रैकाग्रता तत्राविशेषात् (4-1-11)

यस्मिन् देशे यस्मिंश्च काले मनस एकाग्रता, तत्र देशे काले चोपासनं कार्यम्; 'शर्करादिरहिते मनोनुकूले शुचौ देशे' इत्येतदतिरिक्तविशेषाग्रहणात् । यथा देशकालयोरेकाग्रतायाम् विशेषः, न तथा स्थितिगत्यादौ; आसीनस्य तु विशेषोऽस्तीत्यभिप्रायः ॥11॥

One should practise meditation in such a place where concentration happens, because no other particulars are specified in respect of place or time. (4-1-11)

Meditation is to be practised in such a place and such a time where concentration of the mind becomes possible, as there are no particulars other than what is mentioned in the statement, "In a pure place devoid of pebbles and others and which is agreeable to the mind" (Sve.Up.2-10). As there is particularity in regard to place and time in respect of concentration, there is no such fact in respect of the standing and moving postures. But there is a particularity in respect of one who is in a sitting posture. This is the idea.

इति आसीनाधिकरणम् ॥

आप्रयाणाधिकरणम्

आप्रयाणात् तत्रापि हि दृष्टम् (4-1-12)

तदिदमपवर्गसाधनमुपासनमेकस्मिन्नहनि कार्यम्, उत प्रत्यहमाप्रयाणादनुवर्तनीयमिति संशयः । एकस्मिन्नेवाहनि शास्त्रार्थस्य कृतत्वात् तावतैव परिसमापनीयम्। "यावदायुषम्" इति तु वचनं विधिशब्दस्याभावाद्विद्यायाः फलेनोपसंहारपरमिति पूर्वः पक्षः । राद्धान्तस्तु-आप्रयाणात् अनुवर्तनीयम्; कुतः ? तत्रापि हि दृष्टम् - "स खल्वेवं वर्तयन् यावदायुषं ब्रह्मलोकमभिसंपद्यते" इति । अप्राप्तत्वेनानुवादत्वासंभवाद्विधिरेवायमिति ॥12॥

Meditation is to be repeated till one departs from life here, because scriptural statement is seen as such. (4-1-12)

The doubt here is, whether this meditation which is a means to liberation is to be performed only one day or whether it is to be repeated everyday until departure from life.

The prima facie view is that it should be concluded by performing only once, as the purpose of the shastra becomes fulfilled by that much. Due to the absence of any term indicating commandment in the statement, "Until departure from life", it is to be understood that it is meant for noting the culmination of upasana with the attainment of the fruit.

The decision that is arrived at is that meditation is to be repeated until one departs from life. Why ? *'Tatraapi hi drushtam'* – Even during that period meditation is seen being observed as noticed in the text, "Living in this way, the full life of his, he attains the world of Brahman" (Ch.Up.8-15-1). As a restatement is not possible in the absence of an injunction, this scriptural statement is a *vidhi* or an injunction alone.

इति आप्रयाणाधिकरणम्

तदधिगमाधिकरणम्

तदधिगम उत्तरपूर्वाघयोरश्लेषविनाशौ तद्व्यपदेशात् (4-1-13)

विदुष उत्तरपूर्वाघयोरश्लेषविनाशौ किं संभवतः, उत नेति

संशयः । ''नाभुक्तं क्षीयते कर्म कल्पकोटिशतैरपि'' इति भोगादेव कर्मक्षयश्रवणादश्लेषविनाशश्रुतिः कथञ्चिद्विद्यास्तुत्यर्थतया नेयेति पूर्वः पक्षः । राद्धान्तस्तु-द्वयोश्शास्त्रयोर्भिन्नविषयत्वेन विरोधाभावात् संभवत एव । कर्मणां फलजननसामर्थ्यं द्रढयति ''नाभुक्तं क्षीयते'' इति । ''एवमेवंविदि पापं कर्म न श्लिष्यते'', ''एवं हास्य सर्वे पाप्मानः प्रदूयन्ते'' इति च श्रुतिर्विद्यायास्तत्सामर्थ्यनिवारणशक्तिविषयेऽति । यथा अप्तेजसोः शीतजननतन्निवारणशक्तिविषये प्रमाणे न विरुध्येते इति । सूत्रमपि व्याख्यातम् ॥13॥

On the attainment of Brahman vidya, non-attachment and destruction of later and earlier sins will result respectively, as it is taught so by the scriptures. (4-1-13)

The doubt here is whether the non-clinging and destruction respectively of later and earlier sins of a *Brahmavit* do happen or not.

The prima facie view is that they do not result so, as it is stated that, "Karma, the results of which are not experienced does not perish even after hundreds of crores of kalpas" (BrahmaVaivarta-Prakriti kanda.26-70). As it is stated in the sruti that karma is to be worn out by experience alone, the scriptural statement declaring the non-clinging and destruction of karma is somehow to be explained as made for praising vidya.

The decision arrived at is on the other hand as follows:- The non-attachment and destruction of later and earlier sins respectively do happen, as there is absence of contradiction between these two sruti's as they relate to two different subject matters. The sruti, "Karma, the results of which are not experienced, does not perish" confirms the capability of karma in yielding the results. The sruti such as, "Sinful karma does not cling to one who is a meditator upon Brahman thus" (Ch.Up.4-14-3), "So also all his sins are indeed burnt up" (Ch.Up.5-24-3) related to the power of vidya in obstructing that ability of karma in yielding the results. This is just like the two means of valid knowledge that are not contradictory as regards the ability of causing coldness and obstructing that coldness respectively in respect of water and fire. The sutra also is explained by this.

इति तदधिगमाधिकरणम्

इतराधिकरणम्

इतरस्याप्येवमसंश्लेषः पाते तु (4-1-14)

किमसंश्लेषविनाशौ पुण्यकर्मणोऽपि समानौ ? उत नेति संशयः । पुण्यकर्मफलस्य सुखरूपत्वेन विदुषोऽनिष्टत्वाभावान्न समानाविति पूर्वः पक्षः । राद्धान्तस्तु-मुमुक्षोर्मोक्षविरोधित्वेनानिष्टत्वसाम्यादश्लेषविनाशौ समानावेव । सूत्रार्थस्तु-इतरस्य पुण्यस्याप्यनिष्टफलत्वसाम्यादेवम् अश्लेषविनाशौ । विद्यानुगुणस्य तु वृष्ट्यन्नारोग्यादिफलस्य शरीरपातादूर्ध्वमनिष्टत्वादश्लेषः ॥14॥

There is non-clinging thus, of the other also namely punya. Punyas that are helpful to vidya get destroyed at the time of the fall of the body. (4-1-14)

The doubt that arises here is whether the non-clinging and destruction happen in the same way in respect of punyakarmas or meritorious deeds also or not. The prima facie view is that non-clinging and destruction of karma do not apply commonly in respect of punya karmas as the fruits of punya karmas are not undesirable to the meditator as they are of a pleasant nature.

The decision arrived at, on the other hand is as follows:- As the results of punya karma are opposed to *moksha*, for an aspirant after *moksha*, they are equally undesirable and so non-clinging and destruction are common in respect of punya karmas also.

The meaning of the sutra is as follows – *'Itarasya'* means as punya karmas also are having undesirable fruits in the same way as sinful deeds, *'Evam'* – non-clinging and destruction do happen to them. But punya karmas that are favourable and helpful to vidya yielding the fruit of rains, food, health and others do not cling and they get destroyed as they are not desired after the fall of the body.

इति इतराधिकरणम्

अनारब्धकार्याधिकरणम्

अनारब्धकार्य एव तु पूर्वे तदवधेः (4-1-15)

विद्योत्पतेः पुर्वकृतयोः पुण्यपापयोरविशेषेण विनाशः, उतानारब्धकार्ययोरेवेति संशयः । ''सर्वे पाप्मानः प्रदूयन्ते'' इति विशेषाभावादविशेषेणेति पूर्वः पक्षः । राद्धान्तस्तु ''तस्य तावदेव चिरं यावन्न विमोक्ष्ये अथ संपत्स्ये'' इत्युत्पन्नविद्यस्यापि

शरीरमोक्षावधित्वश्रुतेः, सर्वविनाशे शरीरस्थित्यनुपपत्तेश्चानारब्धकार्ययोरेव विनाशः । सूत्रं च व्याख्यातम् ॥15॥

It is only the past punya and papa karmas that have not begun to bear fruits that get destroyed, because those that have begun to yield fruits last till the fall of the final body. (4-1-15)

The doubt here is whether the good and sinful deeds done before the origination of vidya are entirely destroyed or whether those only that have not begun to yield their fruit get destroyed. The prima facie view is that all of them get destroyed without any distinction as the scriptural passage, "All the sins of that person will be burnt" (Ch.Up.5-24-3) declares the destruction of all sins without any distinction.

The decision on the other hand is as follows :- As the Sruti declares in the statement, "The delay is that long only as long as he does not become freed from the body, then he will be blessed" (Ch.Up.6-14-2) that even for one for whom origination of vidya has happened, there would be delay till the time of the release from the body, and also on account of the fact that it would be incompatible for the continuation of the body if all karmas get totally destroyed, only those karmas good and bad that have not begun to yield their fruits get destroyed. The sutra also stands explained by this.

इति अनारब्धकार्याधिकरणम्

अग्निहोत्राद्यधिकरणम्

अग्निहोत्रादि तु तत्कार्यायैव तद्दर्शनात् (4-1-16)

अग्निहोत्राद्याश्रमधर्मः किं विदुषोऽनुष्ठेयः, उत नेति संशयः। सुकृतदुष्कृतयोरश्लेषविनाशाभिधानादाश्रमधर्मस्यापि सुकृतत्व साम्येन कार्याश्लेषादननुष्ठेय इति पूर्वः पक्षः। राद्धान्तस्तु- आश्रमधर्मस्य तु विद्योत्पत्तिरेव कार्यमिति तत्कार्यायैवानुष्ठेयः। दृश्यते हि "तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति" इत्यादिना विद्योत्पत्तिकार्यत्वम्। विद्या चाऽऽप्रयाणादहरहरभ्यासाधेयातिशयोत्पाद्यैव। सूत्रं च व्याख्यातम्॥

यद्यग्निहोत्रादिसाधुकृत्या विद्योत्पत्त्यर्था; पूर्वकृता च साधुकृत्या अनुभूतफला प्रारब्धफला च; "सुहृदस्साधुकृत्याम्" इत्यस्य विषयः क इत्याशङ्क्याह –

But Agnihotra and others are to be performed as they cause the origination of vidya, because it is declared so in the scriptures. (4-1-16)

The doubt here is whether Agnihotra and other such duties of one's station in life are to be performed by an upasaka or meditator upon Brahman OR not. The prima facie view is that such duties are not to be performed as they do not cling to the doer by virtue of such duties of one's station in life (*Ashrama Dharma*) being similar to the good deeds and as it is ordained that good deeds and evil deeds do not cling or get destroyed in respect of a Brahmopasaka.

The decision arrived at is that they are to be performed for the very purpose of origination of vidya, as origination of vidya alone is caused by the performance of the duties of one's station in life. It is seen declared in the scripture, "The seekers of Brahman wish to realise him

through recital of Vedas, sacrifices, charity and religious austerities associated with fasting" (Br.Up.4-4-22) that *Ashrama dharmas* cause the origination of vidya which receives excellence through practice everyday until departure is to be generated everyday and for that purpose *Ashrama dharmas* are to be performed everyday.

An objection may be raised here as follows – If Agnihotra and other good deeds are intended to be performed for origination of vidya and if good deeds done prior to the commencement of vidya are exhausted by experience or have commenced to yield the results, as nothing of the good deeds are left over, what good deeds are taken by the friends as ordained in the scriptural passage, "His friends take his good deeds".

The answer to this objection is given in the next sutra –

अतोऽन्यापि ह्येकेषामुभयोः (4-1-17)

अतः अग्निहोत्रादिसाधुकृत्यायाः अन्याऽपि-विद्याधिगमात् पूर्वोत्तरयोः पुण्यकर्मणोरुभयोश्च कारीर्यादिका वृष्ट्यन्नाद्यर्थतया विदुषाऽनुष्ठिता, विद्योत्पत्तेः पूर्वं कृताऽनादिकालप्रवृत्ता च प्रबलकर्मान्तरप्रतिबद्धफला साधुकृत्याऽस्ति हि। अत एकेषां शाखिनाम्, "सुहृदस्साधुकृत्याम्" इति वचनं तद्विषयम्; विद्ययाऽश्लेषविनाशश्रुतिश्च तद्विषया ॥17॥

अनुष्ठितस्य कर्मणः प्रबलकर्मप्रतिबन्धसंभवं पूर्वोक्तं स्मारयति –

There are many good deeds other than Agnihotra and the like done both before and after

the origination of vidya. To that pertains the statement of the followers of some branch of the veda. (4-1-17)

'*Ataha*' - Other than. That means other than Agnihotra and other such good deeds there are other good deeds that are done in both times prior to and after the origination of vidya. They are like '*kariri*' and others that are done by a man of vidya for attainment of rain, food and others and those that are done from beginningless time and whose fruits are obstructed by more powerful karmas. Such good deeds do exist. So the text, "His friends take his good deeds" read by followers of some branch of the veda, is related to these good deeds. The text ordaining non-attachment and destruction on account of vidya is related to these.

The sutrakara reminds what was already mentioned about the possibility of obstruction to the fruits of the karmas performed from powerful karmas in the next sutra -

यदेव विद्ययेति हि (4-1-18)

उक्तं ह्युद्गीथविद्यायाः क्रतोः कर्मान्तरप्रतिबन्धाभावः फलमिति; अतः प्रतिबद्ध फलसाधुकृत्यस्यैव सुहृत्संक्रमणम् ॥18॥

Indeed the sruti points out obstruction to the fruit of karma according to the text, "The very thing which is done with meditation' and so on. (4-1-18)

Non-obstruction of the fruit of karma performed is declared as the fruit of meditation upon Udgitha. Therefore only such good deeds, the fruit of which have

been obstructed are transposed to the friends of the upasaka.

इति अग्निहोत्राद्यधिकरणम्

इतरक्षपणाधिकरणम्

भोगेन त्वितरे क्षपयित्वाऽथ सम्पद्यते (4-1-19)

इतरे-आरब्धकार्ये पुण्यपापे, किं विद्यायोनिशरीरावसान एव विनश्येते, उत तच्छरीरावसाने शरीरान्तरावसाने वेत्यनियम इति संशयः । "यावन्न विमोक्ष्ये अथ सम्पत्स्ये" इति संपत्तेश्शरीरविमोक्षविलम्बमात्रश्रुतेः तच्छरीरावसान इति पूर्वः पक्षः । राद्धान्तस्तु प्रारब्धफलयोः कर्मणोः भोगेनैव क्षपयितव्यत्वाभिप्रायेण "यावन्न विमोक्ष्ये अथ सम्पत्स्ये" इत्युच्यते, न शरीरमात्रम् । कर्मविषयौ हि बन्धमोक्षौ । अतः प्रारब्धफले पुण्यपापे यावता शरीरेण समापनीये, तावता क्षपयित्वा अथ सम्पद्यते इत्यनियम एव । सूत्रं च व्याख्यातम् ॥19॥

After exhausting the other two namely good and bad deeds that have begun to yield their results, by experience, he attains Brahman. (4-1-19)

The doubt here is whether the other two, namely good and bad deeds that have begun to yield their results, get destroyed at the end of that body which caused the origination of vidya or whether there is no restriction as to their destruction at the end of either that body or at the end of another body. The prima facie view is that it is

at the end of that body alone as it is known from the sruti, "He attains Brahman immediately after he is released from the body" (Ch.Up.6-14-2), that there is delay only as long as he is not released from the body.

The conclusion on the other hand is as follows – It is declared in the sruti, "He attains Brahman only after he is released from the body", with the intention that the karmas, both good and bad, that have commenced to yield the results are to be destroyed by experience and not getting released from body alone. Bondage and release are related karma. And therefore, after wearing out by experience by as many bodies as they are required to exhaust the results of good and bad deeds that have commenced to yield the results and only afterwards he attains Brahman. And so there is no restriction regarding this. The sutra also stands explained.

इति इतरक्षपणाधिकरणम्

इति श्रीभगवद्रामानुजविरचिते वेदान्तदीपे चतुर्थस्याध्यायस्य प्रथमः पादः

चतुर्थाध्याये द्वितीयः पादः

वागधिकरणम्

वाङ्मनसि दर्शनाच्छब्दाच्च (4-2-1)

"अस्य सोम्य पुरुषस्य प्रयतो वाङ्मनसि सम्पद्यते मनः प्राणे" इत्यादिका उत्क्रान्तिविषयाऽऽम्नायते; तत्र किं वागिन्द्रियं मनसि संपद्यते, उत वाग्वृत्तिमात्रमिति संशयः । वाचो मनः प्रकृतित्वाभावात् स्वरूपलयस्तत्र न संभवतीति वाग्वृत्तिमात्राभिप्रायमिति पूर्वः पक्षः । राद्धान्तस्तु-अकारणे सम्पत्त्यभावस्य वाग्वृत्तावपि तुल्यत्वदर्शनात् "वाङ् मनसि" इति वाक्स्वरूपस्यैव सम्पत्तिः । शब्दाच्च स्वरूपमेव सम्पद्यते। "वाङ्मनसि सम्पद्यते" इति वाक्स्वरूपसम्पत्तावेव हि शब्दः; न वृत्तिमात्रसम्पतौ । अकारणे लयाभावात्सम्पत्ति शब्दस्संयोगाभिप्रायः । सूत्रं च व्याख्यातम् ॥1॥

At the time of death, speech unites with the mind because it is so seen and because also there are scriptural statements to that effect. (4-2-1)

In the scripture it is ordained about death that, "O Good looking one, when the purusha dies, his speech unites with the mind. The mind gets into Prana" (Ch.Up.6-8-6). The doubt here is whether the sense organ of speech merges itself in the mind or whether the function alone of the sense organ of speech rests in the mind.

The prima facie view is that the function alone of the sense organ of speech rests in the mind as the merging of the

essential nature of the sense of speech does not happen as mind is not the material cause of the sense of speech.

The conclusion on the other hand is as follows :- The essential nature of the sense of speech itself unites with mind as mentioned in the scripture, "The sense of speech unites with the mind". The fact of the absence of uniting with one which is not the cause is seen commonly even in the function of speech uniting with mind. According to the scripture, the essential nature of the sense of speech unites with the mind as declared in the text, "The sense of speech unites with mind". Thus the essential nature of the sense of speech alone is declared in the text and not the mere function of the sense of speech uniting with mind. As it cannot merge in something which is not its cause, the term "*Sampatthi*" or uniting is meaning here conjunction or association. The sutra also is explained by this.

अत एव सर्वाण्यनु (4-2-2)

यतो वाचो मनसि संयोगमात्रमुच्यते, नतु लयः, अत एव तदानीं "सर्वाणीन्द्रियाणि वाचमनु मनसि सम्पद्यन्ते" इति वचनं "वाङ्मनसि सम्पद्यते" इति वचनवदुपपन्नम्, "तस्मादुपशान्ततेजाः पुनर्भवमिन्द्रियैर्मनसि सम्पद्यमानैः" इति ॥2॥

For that reason alone all the sense organs follow the mind. (4-2-2)

Because the resting of the speech with mind is said to be of the form of mere association (conjunction) and not absorption; Therefore alone the statement that "all *indriyas* follow the speech in uniting with the mind" is quite compatible just like the statement, "The sense of speech unites with mind". "Therefore, one whose bodily heat is subsided attains re-birth, his *indriyas* entering into mind" (Pr.Up.3-9).

इति वागधिकरणम्

मनोधिकरणम्

तन्मनः प्राण उत्तरात् (4-2-3)

"मनः प्राणे" इत्यत्र किं प्राणशब्देन आप उच्यन्ते, उत प्राण एवेति संशयः । प्राणस्य मनःप्रकृतित्वाभावात् "अन्नमयं हि सोम्य मनः" इति मनसोऽन्नमयत्वश्रवणात्, अपां चान्नप्रकृतित्वेन तत्संपत्तिरुपपद्यत इति प्राणशब्देनाप उच्यन्त इति पूर्वः पक्षः - "आपोमयः प्राणः" इति ह्यप्मयत्वात्प्राणस्य प्राणशब्देन आपो वक्तुं युज्यन्ते - इति । राद्धान्तस्तु - "अन्नमयं हि सोम्य मनः आपोमयः प्राणः" इति मनःप्राणयोर्न तत्तत्प्रकृतित्वमुच्यते, अपि तु तदाप्यायनम्, आहङ्कारिकत्वान्मनसः, प्राणस्य चाकाशप्रकृतित्वात् । अतः वाङ्मनसीतिवत् तदुत्तरात् "मनः प्राणे" इति शब्दात् तत - सर्वेन्द्रियसंयुक्तं मनः प्राणे संयुज्यते ॥3॥

That mind unites with Prana because it is known thus from the subsequent passage. (4-2-3)

The doubt here is – whether by the term 'Prana' in the statement, "That mind unites with Prana", waters are mentioned or the vital air itself.

The prima facie view is as follows :- As Prana is not the material cause of mind and as it is declared in the scripture that the mind is *Annamaya* as, "O Good-looking one, the mind consists of *anna*" (Ch.Up.6-6-5) and as water is the

material cause of *anna*, it is compatible that the mind unites with water and so by the term 'Prana', water is signified. It is compatible to signify waters by the term prana as prana is modification of waters s known from the text "Prana is the result of waters".

The conclusion on the other hand is as follows :- The statement, "O Good-looking one, the mind is *annamaya*, the prana is *aapomaya*" does not declare that food and water are the material causes of the mind and prana. But they declare that the mind and prana are pleasingly supported by food and water. The mind is produced from *Ahankaara* and prana is having *Aakasha* as its material cause. Therefore, just as the statement, "The sense of speech unites with mind", in the same way from the subsequent statement, "The mind unites with prana", it is known that the mind united with all sense organs unites with prana.

इति मनोधिकरणम्

अध्यक्षाधिकरणम्

सोऽध्यक्षे तदुपगमादिभ्यः (4-2-4)

स प्राणः किं तेजसि संयुज्यते, उत जीवे इति संशयः । ''प्राणस्तेजसि'' इति वचनात् तेजस्येवेति पूर्वः पक्षः । राद्धान्तस्तु-उत्क्रान्तौ प्राणस्य जीवोपगमादिश्रुतेः प्राणः करणाध्यक्षे जीवे संयुज्यते । एतदविरोधाय जीवे संयुज्य पश्चात्तेजस्संयोगं ''प्राणस्तेजसि'' इति वदति । श्रूयन्ते हि प्राणस्य जीवोपगमादयः, ''एवमेवेममात्मानमन्तकाले सर्वे प्राणा अभिसमायन्ति'', ''तमुत्क्रामन्तं प्राणोऽनूत्क्रामति'', ''कस्मिन् वा प्रतिष्ठिते प्रतिष्ठास्यामि'' इत्यादिषु ॥4॥

That prana unites with the jivatman who is the lord of the sense organs; because it is known thus that at the time of death the prana goes near it and does such other things. (4-2-4)

The doubt here is whether the prana unites with Tejas or with the jivatman.

The prima facie view is that it unites with the Tejas alone according to the scriptural text, "Prana unites with Tejas" (Ch.Up.6-8-6).

The decision arrived at is as follows :- The prana unites with the lord of the *indriyas*, the jivatman as known from the sruthi that at the time of death the prana goes to the individual self. For not conflicting this statement, it is to be taken that the meaning of the statement that Prana unites with Tejas is signifying the union with Tejas only after uniting with the jivatman. From the scriptural texts such as, "In this very manner at the time of death all the pranas go to the individual self" (Br.Up.4-3-38), "The prana departs from the body following the departing atman" (Br.Up.4-4-2), "By the stay of whom shall I remain ?" (Pr.Up.6-3), it is known that the prana goes near the individual self at the time of death.

इति अध्यक्षाधिकरणम्

भूताधिकरणम्

भूतेषु तच्छ्रुतेः (4-2-5)

नैकस्मिन् दर्शयतो हि (4-2-6)

''प्राणस्तेजसि'' इति किं तेजोमात्रे प्राणस्संयुज्यते, उत भूतान्तरसंसृष्टे इति संशयः । ''तेजसि'' इति वचनात् तेजोमात्र

इति पूर्वः पक्षः । ''पृथिवीमयः'' इत्यादिना सञ्चरतो जीवस्य सर्वभूतमयत्वश्रुतेः, त्रिवृत्करणश्रुतिस्मृतिभ्याञ्च तेजस एकस्य कार्याक्षमत्वाद् भूतान्तरसंसृष्ट इति राद्धान्तः । सूत्रद्वयं व्याख्यातम् ॥5॥6॥

The prana united with the jivatman unites with the elements; because it is so declared in the scripture. (4-2-5)

The union of Prana is not with only one element; because the sruti and the smrithi show thus. (4-2-6)

The doubt here is whether prana unites with mere tejas or with tejas combined with other elements as mentioned in the text, "Prana unites with tejas".

The prima facie view is that it unites with mere tejas as the scriptural statement ordains that it unites with tejas.

The decision arrived at is that prana unites with tejas combined with other elements as mere tejas alone is not capable of any function. As it is known from the srutis and smrithis that there is a tripartite combination and also as it is known from the srutis that the individual self that is migrating from birth to birth is associated with all the elements as evidenced in the passage, "It consists of earth and so on" (Br.Up.4-4-5). Both the sutras stand explained by this.

इति भूताधिकरणम् ॥

आसृत्युपक्रमाधिकरणम्

समाना चासृत्युपक्रमादमृतत्वं चानुपोष्य (4-2-7)

इयमुत्क्रान्तिः किं विद्वदविदुषोस्समाना उताविदुष एवेति

संशयः । विदुषोऽत्रैवामृतत्वप्राप्तिश्रुतेरविदुष एवेति पूर्वः पक्षः। श्रूयत हि विदुषोऽत्रैवामृतत्वप्राप्तिः - ''यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि स्थिताः । अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुत'' इति । राद्धान्तस्तु विदुषोऽर्चिरादिकयैव ब्रह्मप्राप्तिः । अर्चिरादिगत्युपक्रमात्प्रागियमुत्क्रान्तिः समाना । गतिश्च मूर्धन्यनाड्या, ''शतं चैका च हृदयस्य नाड्यस्तासां मूर्धानमभिनिस्सृतैका । तयोर्ध्वमायन्नमृतत्वमेति'' इति श्रुतेः । ''यदा सर्वे प्रमुच्यन्त'' इत्यनेन गतिश्रुत्यविरोधायामृतत्वसाधन भूतोपासननिष्पत्तिरुच्यते - हृदि स्थिता कामा यदा प्रमुच्यन्ते, तदैवोपासनारम्भान्मर्त्योऽमृतो भवतीति । अत्र-कामविमोक पूर्वकोपासने स्थितोऽर्चिरादिकया गत्या ब्रह्मसमश्नुते इत्यर्थः । सूत्रार्थस्तु-सृतिः गतिः । आसृत्युपक्रमादुत्क्रान्तिर्विदुषोऽपि समाना, विदुषोऽर्चिरादिगतिश्रुतेः। ''अथ मर्त्योऽमृतो भवति'' इत्युच्यमानममृतत्वमनुपोष्य च अदग्ध्वैव शरीरेन्द्रियादिसंबन्धम् उपासनारम्भपरिकररूपमित्यर्थः ॥7॥

The mode of departure of the jivatman from the body is the same in respect of an upasaka or an un-upasaka till the commencement of movement in the path of Archiradi. Immortality of the upasaka is obtained without burning the connection with the body. (4-2-7)

The doubt here is whether the mode of departure of the atman from the body is the same in respect of a meditator and a non meditator or whether it relates only to the man without vidya.

The prima facie view is that it is only for an un-upasaka

or a person without vidya as the scriptural text declares immortality to a man of vidya here alone. The attainment of immortality here alone in respect of a man of vidya is declared by the scripture, "when all the desire clinging to one's heart of this atman are removed, then the mortal becomes immortal and enjoys Brahman here alone" (Kat.Up.2-3-14).

The conclusion on the other hand is - the attainment of Brahman to a man of vidya is only through the path of Archiradi. The mode of passing out of the body prior to the commencement of movement in the Archiradi path is the same. The further movement is through the *'Murdhanya naadi'* as evidenced in the text, "Hundred and one are the naadis of the heart. Of these one is stretched towards the head. One going through that naadi gains immortality" (Kat.Up.2-3-16). For not conflicting the scripture ordaining movement through Archiradi passage, it is to be made out that by the statement, "When he is freed from all the desires", the fulfillment of upasana which is the means for attainment of immortality is declared. When all the desires that exist in the heart are freed, then alone there happens to be the commencement of upasana, the mortal becomes an immortal. The meaning is, one who is established in upasana through becoming free from all desires, attains Brahman moving on the path of Archiradi.

The meaning of the sutra is as follows:- *'Srthihi'* means *'Gatihi'* or path. *'Aasrthyupakramaat'* – Upto and before the commencement of the path. The mode of passing out of the body is the same for an upasaka and an un-upasaka. As it is declared by the scripture that an upasaka moves on the path of Archiradi, the immortality that is being spoken of as, "Then the mortal becomes an immortal", is of the form of an accessory for the commencement of upasana, even without burning the relationship with the body and the indriyas.

तदापीतेस्संसारव्यपदेशात् (4-2-8)

तत्-अमृतत्वम्, उक्तप्रकारमेव । कुतः ? आ अपीतेः संसारव्यपदेशात् - अपीतिः ब्रह्मप्राप्तिः; अर्चिरादिकया गत्या देशविशेषं गत्वा यावद्ब्रह्म प्राप्यते; तावत् संसारः - शरीरसंबन्धो हि व्यपदिश्यते ॥8॥

गतिव्यपदेशादेव शरीरादुत्क्रान्तस्य कथं शरीरसंबन्ध इत्यत्राह -

That immortality of the man of vidya is that which happens to him even while the relationship with the body continues; because it is taught in the texts that *samsara* or connection with body exists upto the time of attainment of Brahman. (4-2-8)

'Tat' – That immortality is certainly as stated above because it is declared that Samsara continues upto the time of attainment of Brahman. *'Apeethehe'* – means attainment of Brahman. Samsara continues as long as he attains Brahman at a particular place by going through the path of Archiradi. By the term Samsara, the relationship with the body is meant. As the passage through the path of Archiradi is declared in respect of one who passes out of the body, how can there be any relationship with the body ? If it is doubted like this, the sutrakara clears the doubt in the next sutra.

सूक्ष्मं प्रमाणतश्च तथोपलब्धेः (4-2-9)

सूक्ष्मशरीरमनुवर्तते गतिव्यपदेशात् । न केवलं गतिव्यपदेशादेव, प्रमाणान्तरतश्च तथा-सूक्ष्मशरीरवत्व स्योपलब्धेश्च । विदुषोऽर्चिरादिकया गत्या गच्छतश्चन्द्रमसा

संवादोऽयमुपदिश्यते, 'तं प्रतिब्रूयात्' 'सत्यं ब्रूयात्' इत्यादिना ॥9॥

Because also a subtle body accompanies the departing jivatman, the bondage with the body is not burnt up. This is known through authoritative means of knowledge. (4-2-9)

On account of the declaration of movement on the path of Archiradi, a subtle body accompanies the man of vidya. This is made out thus not only from the declaration of passage through Archiradi but also from a different means of knowledge. From these it is known that he possesses a subtle body. The scripture teaches that a man of vidya who moves through the path of Archiradi will have a dialogue with the moon god as, "One should speak to him" (Kaushi.Up.1-3), "One should speak the truth" and so on. Therefore it is made out that a subtle body accompanies the person who has passed out of the body on his way to attain Brahman.

नोपमर्देनातः (4-2-10)

अतः-उक्तात् हेतुकलापात्, "अथ मर्त्योऽमृतो भवति" इति वचनं न देहसंबन्धोपमर्देनामृतत्वं वदति; अपितूक्तमेवोपासनारम्भरूपं वदति ॥10॥

Therefore the statement, "He attains Brahman here alone" does not signify immortality through the destruction of the body. (4-2-10)

'*Ataha*' means on account of the description of the above said reasons. The scriptural statement, "Then the mortal becomes immortal" (Br.Up.4-4-7) does not speak of

immortality that arises out of the destruction of the connection with the body but it speaks of the form of the commencement of meditation upon Brahman which alone is stated earlier.

अस्यैव चोपपत्तेरूष्मा (4-2-11)

अस्य सूक्ष्मशरीरस्य विद्यमानत्वोपपत्तेश्च न देहसम्बन्धोपमर्देन । उपलभ्यते ह्युत्क्रममाणस्य विदुषः क्वचिदूष्मा सूक्ष्मदेहगुणः । न चायं स्थूलदेहगुणः, अन्यत्रानुपलब्धेः । अतो विद्वान् सूक्ष्मशरीरेणोत्क्रामति ॥11॥

Because it is appropriate that the connection with the subtle body will be continuing, there is heat in some parts of the body of the dying person of vidya. (4-2-11)

'*Asya*' means on account of the appropriateness of the subtle body existing somewhere in the body, immortality is not on account of the destruction of the connection with the body. In the body of the knower of vidya who is passing out of the body, the heat which is the characteristic of the subtle body is found existing somewhere. This is not the quality of the gross body because it is not obtained in other parts. Therefore, the knower of vidya departs from the body associated with a subtle body.

प्रतिषेधादिति चेन्न शारीरात् स्पष्टो ह्येकेषाम् (4-2-12)

"स एतास्तेजोमात्राः" इत्यारभ्य "इति तु कामयमानः" इत्यन्तेनाविदुषः उत्क्रान्तिप्रकारं लोकान्तरगमनं पुनरावृत्तिं चाभिधाय, "अथाकामयमानः" इत्यादिना "न तस्य प्राणा उत्क्रामन्ति ब्रह्मैव सन् ब्रह्माप्येति" इति विदुष उत्क्रान्ति

प्रतिषेधादुक्तप्रकारो नोपपद्यत इति चेत्-तन्न शारीरात् प्राणानामविश्लेषोऽनेनोच्यते । तस्य अकामयमानस्य विदुषः शारीरस्य प्राणाः स्वस्मान्नोत्क्रामन्ति, देवयानेन गमनाय सहैव तिष्ठन्ति । अयमर्थः स्पष्टो ह्येकेषां माध्यन्दिनशाखिनां पाठे "योऽकामो निष्काम आप्तकाम आत्मकामः, न तस्मात् प्राणा उत्क्रामन्ति" इति ॥12॥

Should it be said that the departure of the atman from the body in respect of a *jnani* is negated, we say it is not so; because the departure of the pranas from the self is negated in the context. This is clear according to the followers of some branches of the veda. (4-2-12)

The scripture begins with the statement, "He, the jiva, gathering all the sense organs around him" (Br.Up.4-4-1), further on continues, "This much for the man who desires" (Br.Up.4-4-6) and later declares the mode of departure from the body of a person who has not known Brahman and states his passage to other worlds and also his return again to this world. Then it continues, "But a man who dies not desire" (Br.Up.4-4-6) and states "His pranas do not depart from him. Being Brahman itself, he attains Brahman" (Br.Up.4-4-6). So if it is stated that the above said departure of the atman from the body does not become compatible, as it is negated in this way, we say it is not so; because, by the above statement, the non-separation of the pranas from the *Shaareera* or the atman is mentioned in this passage.

The idea is the pranas of the atman who is a person of vidya and who does not desire, do not depart from that atman. They stand along with him for enabling him to move on the

path of the gods or *devayana*. This truth is very clear according to the text of the *Madhyandina* branch where it is clearly declared, "He who is without any desire, from whom all desires have departed, who has obtained all desires, who has his own self as the object of desire, from him the pranas do not depart" (Br.Up.Madh.4-4-6).

स्मर्यते च (4-2-13)

स्मर्यते च विदुषोऽपि मूर्धन्यनाड्योत्क्रान्तिः, "ऊर्ध्वमेकः स्थितस्तेषां यो भित्त्वा सूर्यमण्डलम् । ब्रह्मलोकमतिक्रम्य तेन याति परां गतिम्" इति ॥13॥

It is said so even in the smrithis. (4-2-13)

The departure of the man of vidya through the '*Murdhanya naadi*' or cerebral blood vessel is declared in the smrithis, "Among those nadis one stands above, one who departs by that nadi pierces the Orb of the Sun and going beyond the world of the four faced Brahma, attains the highest goal" (Yajnyavalkya.Smrithi.3-167).

इति आसृत्युपक्रमाधिकरणम्

परसंपत्त्यधिकरणम्

तानि परे तथा ह्याह (4-2-14)

"प्राणस्तेजसि" इति तेजश्शब्दनिर्दिष्टानि भूतानि जीवपरिष्वक्तानि किं परस्यां देवतायां सम्पद्यन्ते, उत यथाकर्म यथाविद्यं च गच्छन्तीति संशयः । तदानीं सुखदुःखोप भोगाद्यभावेन परसम्पत्तौ प्रयोजनाभावात् यथाकर्म यथाविद्यमिति पूर्वः पक्षः । सर्वस्य परदेवताकार्यत्वेन

तदात्मकत्वाद् गन्तव्यस्थानमिदम्, ''परस्यां देवतायाम्'' इत्युच्यते । राद्धान्तस्तु-तानि परे परस्मिन् ब्रह्मणि सम्पद्यन्ते; ''तेजः परस्यां देवतायाम्'' इति ह्याह श्रुतिः । यथाश्रुति विश्रमस्यानत्वेन कार्यं परिकल्प्यमित्यर्थः । सूत्रं च व्याख्यातम् ॥14॥

The subtle elements associated with the jiva become one with Paramatman. Does not the scripture declare so ? (4-2-14)

The doubt here is whether the subtle elements signified by the term *Tejas* as, "The pranas unite with tejas" united with the jiva become united with the Supreme Divinity or whether they proceed to get their results according to their karma and knowledge.

The prima facie view is that they proceed to get the results according to their karma and according to their knowledge as there is no purpose in uniting with the Supreme Paramatman due to the absence of any experience of pleasure or sorrow then. It is declared in the scripture that, "they unite with Supreme Divinity" as that happens to be the place of their resort, as everything is caused by the Supreme Divinity and everything is ensouled by that Paramatman.

The decision arrived at is as follows:- All those unite with the Supreme Brahman because the scripture declares, "Tejas unites with the Supreme Deity". The idea is, it is to be understood as a place where the individual self unites with Brahman for taking rest, according to the scriptural statement. The sutra also stands explained by this.

इति परसम्पत्यधिकरणम् ॥

अविभागाधिकरणम्

अविभागो वचनात् (4-2-15)

सेयं परमात्मनि सम्पत्तिः किं प्राकृतप्रलयवत् कारणापत्तिरूपा, उत मनःप्रभृतिसम्पत्तिवत् अविश्लेषमात्रमिति संशयः। परमात्मनः कारणत्वात्, तत्सम्पत्तिवचनाच्च कारणापत्तिरेवेति पूर्वः पक्षः । राद्धान्तस्तु - ''वाङ्मनसि सम्पद्यते'' इति श्रुतस्यैव सम्पत्तिवचनस्य सर्वत्रानुषङ्गा दत्रानुषक्तस्य चाभिधानवैरूप्या संभवादत्राप्यविभागः - अविश्लेष एवोच्यते । सूत्रमपि व्याख्यातम् ॥15॥

The union of the jivatman with Paramatman at the time of death is one of non-differentiation from paramatman; because of the scriptural statement to that effect. (4-2-15)

The doubt here is whether this union with Paramatman is of the form of assuming the state of cause as at the time of the dissolution of the universe or is it of the form of mere non-separation (non-differentiation) as in the case of mind and others.

The prima facie view is it is of the form of absorption into the state of cause, as Paramatman is the sole cause and as it is stated that they become one with Paramatman.

The conclusion arrived at is that here also '*Avibhaga*' or non-differentiation or non-separation is declared, as the statement of *sampatthi* or uniting declared by the scripture in the first instance as, "The speech rests in mind" and because that word denoting a particular kind of association

is following everywhere and as it is not possible to give a different meaning here. So by the term '*Avibhaga*', non-differentiation alone is declared. The sutra also stands explained by this.

इति अविभागाधिकरणम्

तदोकोधिकरणम् (4-2-16)

तदोकोऽग्रज्वलनं तत्प्रकाशितद्वारो विद्यासामर्थ्यात्तच्छेष गत्यनुस्मृतियोगाच्च हार्दानुगृहीतश्शताधिकया (4-2-16)

"शतं चैका च हृदयस्य नाड्यस्तासां मूर्धानमभिनिस्सृतैका। तयोऽर्ध्वमायन्नमृतत्वमेति विष्वङ्ङन्या उत्क्रमणे भवन्ति" इति शताधिकया मूर्धन्यया नाड्या विदुषो गमनमिति नियमः संभवति, नेति संशयः । नाडीनामतिसूक्ष्मत्वेन दुर्विवेचत्वान्नियमो न संभवतीति यादृच्छिकीं तया गतिमनुवदतीदं वचनमिति पूर्वः पक्षः । राद्धान्तस्तु-परमपुरुषाराधनभूतया विद्यया तदङ्ग भूतगतिचिन्तनेन च प्रीतेन परमपुरुषेणानुगृहीतो जीवस्तत्प्रसादप्रकाशितद्वारः तयैव मूर्धन्यया नाड्या गच्छति - इति ॥

सूत्रार्थस्तु - हार्दपरमपुरुषाराधनरूपविद्यासामर्थ्यात् तच्छेषगत्यनुस्मृतियोगाच्च प्रीतहार्दानुगृहीतो भवति जीवः; ततः तदोकः - जीवस्य स्थानं हृदयम्, अग्रज्वलनम् - प्रकाशिताग्रं भवति; एवं परमपुरुषप्रकाशितद्वारः शताधिकया गच्छति; "तस्याश्शिखाया मध्ये परमात्मा व्यवस्थितः", "सर्वस्य चाहं हृदि सन्निविष्टः" इति हार्दः परमात्मा ॥16॥

The upasaka passes out of the body through the nadi of the hundred and first being blessed by the paramatman who is residing in the heart and the heart, the resting place of the jivatman is made radiant and the doors of that nadi become illuminated by His grace on account of the efficacy of upasana and also on account of the reflection upon the path of Archiradi which is an accessory to the upasana. (4-2-16)

The doubt here is whether, the rule that a man of vidya passes out of the body through the cerebral nadi which is the hundred and first as declared in the scriptural text, "Hundred and one are the nadis of the heart. Of these one is stretched towards the head. One going up through that nadi gains immortality. Others are useful for passing out varied paths of samsara" (Kat.Up.2-6-16), happens or not.

The prima facie view is that there is no restriction in this behalf as the nadis are very subtle and are difficult to discriminate. The statement of the scripture is speaking of the departure of the soul through that nadi by chance.

The conclusion arrived at is as follows:- The upasaka - the jivatman, being blessed by the Supreme Paramatman on account of the meditation upon him which is of the form of the worship of the Supreme Paramatman and also on account of the reflection of the path which is an accessory to that meditation, moves out of the body through that *Murdhanya nadi* alone, the doors of which are illuminated by His grace.

The meaning of the sutra is as follows:- The jivatman becomes blessed by the Paramatman who resides in the heart, who becomes pleased on account of the efficacy of vidya which is of the form of worship of the Paramatman who is residing in the heart and also on account of the incessant reflection

upon the *Archiradi gati* that is an accessory to vidya. Then '*Tadokaha*' – means the heart which is the residing place of the jivatman. '*Agra-jwalanam*' – means the edges are made radiant. When the doors of the nadi are illuminated thus by the Supreme Paramatman, the jivatman moves out of the body through the hundred and first nadi. The '*Haarda*' or the one who resides in heart is Paramatman as declared by the scriptural texts, "The Supreme Self is established in the midst of that flame" (Mahanarayana.Up.11-13), "I am established in the heart of all creatures and memory, knowledge and disappearance of knowledge are on account of me alone" (Gita.15-15).

रश्म्यनुसाराधिकरणम्

रश्म्यनुसारी (4-2-17)

"अथ यत्रैतदस्माच्छरीरादुत्क्रामत्यथैतैरेव रश्मिभिरूर्ध्व माक्रमते" इति विद्वान् रश्म्यनुसारी गच्छतीति नियमस्संभवति, नेति संशयः । निशि मृतस्य विदुषः आदित्यरश्म्यनुसारासंभवादनियम इति पूर्वः पक्षः । वचनं तु पक्षप्राप्तमनुवदति । राद्धान्तस्तु-वचनस्य पक्षप्राप्त्यनुवादित्वे "अथैतैरेव" इत्यवधारणविरोधः । न च निशि रश्मयो न सन्तीति। निश्यपि निदाघसमये ऊष्मोपलब्धेः सूक्ष्मास्सन्त्येवेति रश्म्यनुसार्येव गच्छति । हैमन्तेऽनुपलब्धिः दुर्दिन इव हिमाभिभवात् ॥17॥

The upasaka who passes out of the body follows the rays of the Sun. (4-2-17)

The doubt here is whether there is the restriction of movement following the rays of the Sun as regarding the man of vidya as declared in the text, "Now, when he passes out of the body, then through these very rays of the Sun he moves upwards" (Ch.Up.8-6-5), or not.

The prima facie view is that there is no such rule, as there is no possibility of following the rays of the Sun when a man of vidya dies during night. The statement of the sruti relates to what happens in a few cases.

The decision arrived at is as follows:- If the statement of the scripture is to be taken as relating to a few cases, then there will be contradiction to the statement emphatically stating, "Then he goes upward through the very rays alone of the Sun". It cannot be said that there are no rays of the Sun in the night as during the nights of the summer season the heat of the Sun is experienced and therefore, as the subtle rays of the Sun exist during nights also, a man of vidya goes up verily following the rays of the Sun. The non-experience of the rays of the Sun during the winter season is on account of the overpowering of snow, just like on a cloudy day.

इति रश्म्यनुसाराधिकरणम्

निशाधिकरणम् (4-2-18)

निशि नेति चेन्न संबन्धस्य यावद्देहभावित्वाद्दर्शयति च (4-2-18)

विदुषो निशि मृतस्य ब्रह्मप्राप्तिरस्ति, नेति संशयः । "दिवा च शुक्लपक्षश्च उत्तरायणमेव च । मुमूर्षतां प्रशस्तानि विपरीतं तु गर्हितम्" इति निशामरणस्य गर्हितत्वेन अधोगतिहेतुत्वान्न

ब्रह्मप्राप्तिस्संभवतीति पूर्वः पक्षः । राद्धान्तस्तु-विद्यामाहात्म्या दुत्तरपूर्वाघयोरश्लेषविनाशश्रुतेरश्लिष्टविनष्टत्वात् प्रारब्धस्यापि कर्मणः चरमदेहावधित्वाच्च, बन्धहेत्वभावान्निशि मृतस्यापि ब्रह्मप्राप्तिरस्त्येव - इति अविद्वद्विषया निशामरणनिन्दा।।

सूत्रार्थस्तु-निशामरणनिन्दया निशि मृतस्य न ब्रह्मप्राप्तिरिति चेत् -तन्न - संबन्धस्य यावद्देहभावित्वात् अनारब्धकाय 'कर्मसंबन्धस्य विद्यया विनष्टत्वात् प्रारब्धकार्यकर्मसंबन्धस्यापि यावच्चरमदेहभावित्वाद् बन्धहेत्वभावेन ब्रह्मप्राप्तिरस्त्येवेत्यर्थः । तदेतत् श्रुतिश्च दर्शयति, ''तस्य तावदेव चिरं यावन्न विमोक्ष्ये अथ सम्पत्स्ये'' इति ।।18।।

Should it be said that there is no attainment of Brahman to one who dies at night, we say it is not so; because the relationship with karma lasts only so long as there is contact with the body. The scriptural statement also declares so. (4-2-18)

The doubt here is whether there is attainment of Brahman to one who dies during night or not.

The prima facie view is that attainment of Brahman does not happen to one who dies at night as death at night is the cause of moving downwards and also as death at night is censured as evidenced in the text, "The day time, the bright half of the month, the six months when the Sun moves toward the North – these are praiseworthy for those who are to die. The times that are contrary to this are censurable".

The conclusion on the other hand is – there is certainly attainment of Brahman to one who dies at night also, because

of the fact that the sins committed prior and posterior to the attainment of vidya get respectively destroyed and non-tainted according to the sruti and so as sins are destroyed or untainted, and also on account of the fact that the karma which has commenced to yield the fruit will last till the end of the final body alone, and as there is no cause for further bondage. The censure in respect of death during night relates to those who are without vidya.

The meaning of the sutra is – Should it be said that there is no attainment of Brahman to one who dies in night as death during night is decried, we say it is not so. Because '*Sambandhasya Yaavaddehabhaavitvaat*' – the relationship with karma that has not yet commenced to yield the result is destroyed on account of vidya and the relationship also with karma which has commenced to yield the result lasts only so long as the final body lasts, as there is the absence of any cause for further bondage, there is surely attainment of Brahman. The scripture declares this in the text, "The delay is only so long as he is not freed from the body, then he will be blessed" (Ch.Up.6-14-2).

इति निशाधिकरणम्

दक्षिणायनाधिकरणम्

अतश्चायनेऽपि दक्षिणे (4-2-19)

दक्षिणायने मृतस्य विदुषो ब्रह्मप्राप्तिरस्ति, नेति संशयः । ''अथ यो दक्षिणे प्रमीयते पितृणामेव महिमानं गत्वा चन्द्रमसस्सायुज्यं गच्छति'' इति विदुषो दक्षिणायने मृतस्य चन्द्रसायुज्यश्रवणात्, चन्द्रं प्राप्तानाम् ''शथैतमेवाध्वानं

पुनर्निवर्तन्ते'' इति वचनाच्च, दक्षिणायनमृतस्य ब्रह्मप्राप्तिर्न संभवतीति पूर्वः पक्षः । राद्धान्तस्तु-पूर्वोक्ताद्बन्धहेत्वभावाद्विदुषश्चन्द्रं प्राप्तस्यापि पुनरावृत्तिर्न संभवति । चन्द्रसायुज्यवचनं विदुषो ब्रह्म प्रेप्सोर्विश्रमस्थानमात्रविषयम् ; आवृत्तिवचनं त्वविदुषामेव । सूत्रार्थस्तु-यतो हेतोर्निशि मृतस्यापि ब्रह्मप्राप्तिः, तत एव बन्धहेत्वभावाद्दक्षिणायने मृतस्यापि ब्रह्मप्राप्तिरस्त्येव ॥19॥

''यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः'' इति मरणकालविशेषः स्मर्यत इतिचेत् - तत्राह -

On account of this very reason there is attainment of Brahman for one with vidya who dies even during *Dakshinayana* or the six months the Sun moves towards the South. (4-2-19)

The doubt here is whether there is attainment of Brahman or not to one with vidya that dies during the *Dakshinayana*.

The prima facie view is – The attainment of Brahman does not happen to one on account of the scriptural passage, "Now he who dies during the *Dakshinayana* attains the glory of the manes and attains *Sayujya* with the moon" (Mahanarayana.Up.25-1), which declares that a man of vidya who dies in Dakshinayana attains union with the moon and as there is a statement that such people would come back as evidenced in the text, "Now, those who go up by the path of the manes will return again by the same path" (Ch.Up.5-10-5).

The conclusion on the other hand is as follows :- As there is absence of any cause for bondage as stated earlier, returning again to this world does not happen in respect of a person of vidya even in the event of attaining the moon. The statement of *Sayujya* with the moon is related only to the place of taking rest for one of vidya who is desirous of reaching Brahman. The statement of returning to this world is only in respect of those who are without vidya.

The meaning of the sutra is as follows :- On account of the very reason that there is attainment of Brahman even to one who dies during night, on account of the same reason that there is the absence of any cause for bondage, there is surely attainment of Brahman even to one who dies during Dakshinayana.

If it be said that the particular times of death are ordained by the smrithi, as "I shall tell you the time departing when yogins do not return and also the time departing when they return" (Gita.8-23), the answer is given in the next sutra –

योगिनः प्रति स्मर्येते स्मार्ते चैते (4-2-20)

योगिनः - ब्रह्मविद्यानिष्ठान् प्रति एते - देवयानपितृयाणगती, स्मार्ते स्मर्येते । स्मार्ते स्मृतिविषयभूते । अहरहस्स्मर्तव्ये स्मर्येते इत्यर्थः - ''यत्र काले त्वनावृत्तिं आवृत्तिं चैव योगिनः'' इत्यादिना ''नैते सृती पार्थ जानन् योगी मुह्यति कश्चन । तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन'' इत्यन्तेन । न सुमूर्षून् प्रति कालविशेषोपादानं स्मर्यते । आतिवाहिकगणस्य कालाभिमानिदेवताविशेषभूयस्त्वेन ''यत्र काले'' इत्युच्यते ॥20॥

These two are paths that are also taught in the smrithis in relation to the yogins, as things to be remembered. (4-2-20)

'*Yoginaha*' – means in relation to those that are established in the meditation upon Brahman; '*Ete*' – means the two paths *Devayana* and *Pitryana* ; '*Smaarthe*' – means – 'are to be remembered' – that means they are objects related to remembrance. The idea is that they are to be remembered everyday. By this statement beginning with, "I shall tell you the time departing when one does not return and the time departing when one returns" (Gita.8-23) and concluding with, "Knowing these two paths, O Partha, no yogi gets deluded. Therefore, O Arjuna, be steadfast in yoga at all times" (Gita.8-27), does not declare (enjoin) the particular time of death, in respect of those that are to depart. As the group of '*Aativaahikas*' are mostly presiding deities, it is said as, "When one departs" and so on.

इति दक्षिणायनाधिकरणम् ।।

इति श्रीभगवद्रामानुजविरचिते वेदान्तदीपे चतुर्थस्याध्यायस्य द्वितीयः पादः ।।

चतुर्थाध्याये तृतीयः पादः

अर्चिराद्यधिकरणम्

अर्चिरादिना तत्प्रथितेः (4-3-1)

किं विद्वानर्चिरादिनैकेन मार्गेण गच्छति, उत तेन वाऽन्येन वेत्यनियम इति संशयः । तदर्थं परीक्ष्यते-किं सर्वासु श्रुतिष्वर्चिरादिरेक एव मार्ग आम्नायते, उत तत्रतत्रान्य इति । यदाऽर्चिरादिरेक एव सर्वत्रोक्तः, तदा तेनैव गच्छति । यदा तत्रतत्राम्नाता अन्ये, तदाऽन्यैर्वाऽनेन वेत्यनियम इति । छान्दोग्यवाजसनेयकादिषु नानाविधाः गतिप्रकाराः श्रूयन्ते । छान्दोग्ये, ''यथा पुष्करपलाश आपो न श्लिष्यन्ते'' इत्युपक्रम्य, ''सर्वाणि - नयति'' ''सर्वेषु लोकेषु भाति, य एवं वेद'' ''अथ यदु चैवास्मिन् शव्यं कुर्वन्ति यदु च न, अर्चिषमेव तेऽभिसंभवन्त्यर्चिषोऽहः, अह्न आपूर्यमाणपक्षमापूर्यमाणपक्षात् यान् षडुदङ्ङेति मासांस्तान् मासेभ्यस्संवत्सरं संवत्सरादादित्यमादित्याच्चन्द्रमसं चन्द्रमसो विद्युतं तत्पुरुषोऽमानवस्स एनान् ब्रह्म गमयत्येष देवपथो ब्रह्मपथ एतेन प्रतिपद्यमाना इमं मानवमावर्तं नावर्तन्ते'' इति । बृहदारण्यके, ''य एवमेतद्विदुर्ये चामी अरण्ये श्रद्धां सत्यमित्युपासते तेऽर्चिषमभिसंभवन्त्यर्चिषोऽहरह्न आपूर्यमाणपक्षमापूर्यमाणपक्षाद्यान् षण्मासानुदङ्ङादित्य एति मासेभ्यो देवलोकं देवलोकादादित्यमादित्याद्वैद्युतं वैद्युतात्पुरुषोऽमानवः स एत्य ब्रह्मलोकान् गमयति'' इति । तत्रैवान्यथा ''यदा वै

पुरुषोऽस्माल्लोकात् प्रैति स वायुलोकमागच्छति तस्मै स तत्र विजिहीते यथा रथचक्रस्य खंतेन स ऊर्ध्वमाक्रमते स आदित्यमागच्छति तस्मै स तत्र विजिहीते यथाऽऽडम्बरस्य खम् तेन स ऊर्ध्वमाक्रमते स चन्द्रमसमागच्छति तस्मै स तत्र विजिहीते यथा दुन्दुभेः खम्'' इत्यादिषु । तेषां ब्रह्मप्राप्तौ नैरपेक्ष्य श्रवणात्तैर्वाऽर्चिरादिना वेति विकल्प इति पूर्वः पक्षः । राद्धान्तस्तु-सर्वत्रार्चिराद्यन्तर्भूतादित्यादीनां दर्शनात्स एवेति प्रत्यभिज्ञानात्, अन्यत्रो क्तानामन्यत्रोपसंहाराच्च सर्वत्रार्चिरादिरेक एव मार्ग इति तेनैव गच्छति विद्वान् । सूत्रार्थस्तु - अर्चिरादिनैव गच्छति विद्वान् । कुतः ? तत्प्रथितेः । प्रथितिः - प्रसिद्धिः, सर्वत्र तत्प्रत्यभिज्ञानादित्यर्थः ॥1॥

The meditator upon Brahman goes to Brahman through the path of Archiradi (The path beginning with fire). It is well-known thus in the srutis. (4-3-1)

The doubt here is whether the man with vidya (meditation) goes to Brahman by the only path of Archiradi or whether there is no rule regarding this, he may go by this path or any other path. For this purpose it will be examined whether Archiradi path alone is ordained in all the scriptural texts or other path is ordained, there and there.

In the Chandogya and Brihadaranyaka, different kinds of path are declared. In Chandogya Upanishad, the context begins with the statement, "Just as water drawn does not stick to the lotus leaf" (Ch.Up.4-14-3), and it is continued as, "They grant all good things", "The upasaka who knows like this, will also shine brilliantly in all worlds" (Ch.Up.4-

15-4), "When he who knows this purusha like this in the eye, dies, he attains Brahman irrespective of the funeral rights being done or not, they verily reach fire, the first in the path of Archiradi, from fire to the deity of the day, from him to the deity of the bright half of the month, from him to the deity of six months, *Uttarayana* (when the Sun moves towards the north), from that deity to the deity of the year, from him to the sun, from him to the moon and from him to the *Vidyuta* or the deity of lightning", from Vidyuth, the amanava purusha will unite him with Brahman. This is known as the path of the gods or the path to Brahman. Those who go by this path never more return to this world of humans. (Ch.Up.4-15-5). In the Brihadaranyaka Upanishad, it is declared as follows:- "Those who meditate upon the individual soul as *Brahmatmaka* in this way, thus and those who retire to the forest and meditate upon Brahman called as '*Satyam*' as the inner soul of the jivatman as associated with waters etc., both these aspirants attain fire (the presiding deity of fire). From fire they go to the deity of the fortnight in which the moon waxes, from him to the deity of six months in which the sun moves northward, from that deity to the deity of the world of gods, from the world of gods to the sun, from the sun to the god of lightning. The god of lightning who is the mind-born of Supreme Brahman comes to them and leads them to the world of Supreme Brahman" (Br.Up.6-2-15). In the same Upanishad, this is again stated in a different manner as follows:- "When a person passes out of this world, he comes to Vayu. Then the 'wind' makes room for him by an opening which is like the hole of a chariot wheel. He proceeds upwards through that and comes to Aditya. The Aditya makes room for him by an opening like the hole of a tabour. He proceeds

upward through that and comes to the moon. The moon makes room for him by an opening like the hole of a drum" (Br.Up.5-10-1). As in these statements, the path has been described differently and as they are independent paths in leading to Brahman, the prima facie view is that there is option of going through *Archiradi* path or any other path.

The conclusion arrived at is :- The only path of Archiradi is recognised everywhere, on account of the fact that Aditya and others that are included in the Archiradi are noticed and recognised as such, and also as those mentioned in one place are included in others. Therefore, a man of vidya goes to Brahman by the path of Archiradi alone.

The meaning of the sutra is – A man of vidya goes to Brahman through the path of Archiradi alone. Why ? Because, it is so well-known. '*Prathiti*' means '*Prasiddhi*' – the meaning is 'as that is recognised everywhere'.

इति अर्चिराद्यधिकरणम्

वाय्वधिकरणम्

वायुमब्दादविशेषविशेषाभ्याम् (4-3-2)

''तेऽर्चिषमभिसंभवन्त्यर्चिषोऽहरह्न'' इत्यारभ्य ''मासेभ्य स्संवत्सरं संवत्सरादादित्यम्'' इति छान्दोग्ये श्रुतम् । तत्र संवत्सरादित्ययोर्मध्ये देवलोको वायुश्च श्रुतौ श्रुत्यन्तरे । द्वयोः प्रकरणयोः किं देवलोको वायुश्चार्थान्तरभूतौ, उत वायुरेक एवेति संशयः । शब्दभेदादर्थान्तरभूताविति पूर्वः पक्षः । अर्थान्तरत्वे सति ''देवलोकादादित्यम्'' इति देवलोकस्य, ''तेन स

ऊर्ध्वमाक्रमते स आदित्यम्'' इति वायोश्चादित्यात्पूर्वत्वेन श्रौतक्रमनिर्दिष्टत्वात् देवलोकवायूयथेष्टक्रमेण निवेशयितव्यौ । राद्धान्तस्तु-वायुरेव देवलोकशब्देन निर्दिष्ट इति तस्मादनन्यः । देवानां लोक इति हि देवलोकः, देवानां आवासस्थानमिति अविशेषेण निर्दिष्टम् । ''योऽयं पवत एष एव देवानां गृहाः'' इति वायोर्विशेषेण देवानां वासस्थानत्वेन श्रुतत्वादविशेषनिर्दिष्टो देवलोको वायुरेवेति निश्चीयत इति। संवत्सरादूर्ध्वं वायुः वायोरादित्य इति क्रमश्च स्यात् ॥2॥

सूत्रार्थस्तु-अब्दात्-संवत्सरादूर्ध्वम् आदित्यात्पूर्वं वायुमेकमेव निवेशयेत्, देवलोकवायुशब्दाभ्याम् अविशेषविशेषाभ्यां वायोरेकस्यैव निर्दिष्टत्वात् । देवानां वासस्थानमित्यविशेषेण हि देवलोकशब्दः वायुं देवानामावास स्थानभूतमभिदधाति, वायुशब्दस्तमेव विशेषेणेति द्वयोः प्रकरणद्वयविहितयोरेकत्वादित्यर्थः ॥2॥

The man of vidya, going through Archiradi, goes to *Vayu* after going to *Samvatsara* because of general and particular terms that declare so. (4-3-2)

In the Chandogya upanishat while dealing with the path of Archiradi, commencing with the statement, "They unite with Agni, from Agni they go to the deity of the day" (Ch.Up.5-10-1), it continues further on as, "From the half-year he reaches Samvatsara (year), from Samvatsara he comes to the Sun" (Ch.Up.5-10-2). In another scriptural text, *Devaloka* and *Vayu* are mentioned in between Samvatsara and Aditya. The doubt here is whether Devaloka and Vayu known from the two contexts are two different entities or only one Vayu alone.

The prima facie view is that they are two different entities as the two terms are distinct and different. They being distinct entities, Devaloka and Vayu have to be placed before Aditya according to the order ordained by the srutis, "He goes to Aditya from Devaloka" (Br.Up.6-2-15), "He proceeds upwards through that and comes to Aditya" (Br.Up.5-10-1), that place Devaloka and Vayu before Aditya.

The conclusion arrived at is as follows :- As Vayu alone is signified by the term Devaloka, it is not different from Devaloka. Devaloka is the world of gods. It is generally signified as the dwelling place of gods. As it is specifically mentioned in the sruti, "He who has been mentioned above and who blows, he is the mansion of the gods" (Jaimini Upanishad Brahmana.3-1), that Vayu is the abode of the gods, the general term Devaloka is decided as signifying Vayu alone, and the order will have to be as, 'Vayu after Samvatsara and Aditya after Vayu'.

The meaning of the sutra is as follows :- *'Abdaat'* – AfterSamvatsara and before Aditya, the one Vayu alone is to be placed on account of the fact that Vayu alone is signified by the two terms Devaloka and Vayu that are the general and particular names of one and the same entity. The term Devaloka signifies Vayu in a general way as it is explained as the world of gods whereas the term Vayu particularly signifies that same Vayu. So the two terms ordained in two contexts are signifying the same entity.

इति वाय्वधिकरणम्

वरुणाधिकरणम्

तटितोऽधि वरुणः सम्बन्धात् (4-3-3)

छान्दोग्यवाजसनेयककौषीतकीप्रभृतिष्वाम्नातस्यार्चिरादिमार्गस्यार्चिरहरापूर्यमाणपक्षोत्तरायणसंवत्सरवाय्वादित्यचन्द्रविद्युद्वरुणेन्द्रप्रजापति रूपस्योपसंहारे वायुपर्यन्तस्य श्रुत्यादिभिः क्रमप्रकार उक्तः । वरुणेन्द्रप्रजापतीनां किं विद्युत उपरि निवेशः, उत वायोरुपरीति संशयः । "स वायुलोकम् स वरुणलोकम्" इति कौषीतकीपाठक्रमेण वायोरुपरि वरुणस्य निवेशः । इन्द्रादेरपि वरुणनिवेशाय वाय्वादित्ययोः क्रमस्य बाधितत्वात्तत्रैव वरुणोपरीति पूर्वः पक्षः । राद्धान्तस्तु–विद्युतो मेघोदरवर्तित्वेन विद्युद्वरुणयोर्लोके वेदे च सम्बन्धावगमात् पाठक्रमादर्थक्रमस्य बलीयस्त्वेन वरुणस्य विद्युत उपरि निवेशः कार्यः । इन्द्रादेरपि वरुण निवेशाय विद्युतो व्यवधानसहत्वदर्शनाद्वरुणोपरि निवेशः । सूत्रं च व्याख्यातम् ॥3॥

After lightning Varuna has to be placed because there is connection between the two. (4-3-3)

When the order of succession of the deities of the Archiradi path ordained by the scriptural texts such as the Chandogya, Vajasaneyika and the Kaushitaki upanishad as, Agni, the deity of the day, the bright half of the month, the Uttarayana, Samvatsara, Vayu, Aditya, Chandra, lightning, Varuna, Indra, Prajapathi, is to be determined, the order according to the sruti was described upto Vayu. Now the doubt arises whether Varuna, Indra and Prajapathi are to be placed after lightning or whether they are to be placed after Vayu.

The prima facie view is that Varuna is to be placed above Vayu according to the order mentioned in Kaushitaki Upanishad as, "He comes to the world of Vayu and then

he comes to the world of Varuna" (Kau.Up.1-3). As the order of succession of Vayu and Aditya is contradicted for the placement of Varuna, Indra and others also have to be placed there alone after Varuna.

The conclusion on the other hand is as follows :- Varuna has to be placed after lightning as lightning is within the cloud and the connection between lightning and Varuna is well known both in the Veda and in the world and also on account of the fact that the order of the meaning is more powerful than the order of words. As interruption in the order is seen in respect of lightning for the placement of Varuna, Indra and others are to be placed after Varuna. The sutra also stands explained by this.

इति वरुणाधिकरणम् ।

आतिवाहिकाधिकरणम्

आतिवाहिकास्तल्लिङ्गात् (4-3-4)

किमर्चिरादयो विदुषो ब्रह्म प्रेप्सोर्मार्गचिह्नभूताः, उत गमयितार इति संशयः । "अमुकं वृक्षममुकां नदीममुकं पर्वतपार्श्वं गत्वाऽमुकं ग्रामं गच्छ" इत्यातिदेशिकोपदेश प्रकारदर्शनान्मार्गचिह्नभूताः इति पूर्वः पक्षः । राद्धान्तस्तु, "स एनान् ब्रह्म गमयति" इति वैद्युतपुरुषस्य गमयितृत्वदर्शनात् इतरेषां चाविशेषनिर्दिष्टानां स एव संबन्ध इति निश्चीयते । "अग्निलोकम्" इत्यादिलोकशब्दोऽपि मध्ये भोगाभावाद् गमयितृत्व एवोपपद्यते । सूत्रार्थस्तु-आतिवाहिकाः - विदुषामतिवाहे परमपुरुषेण नियुक्ताः, अर्चिराद्यभिमानि देवताविशेषाः गमयितार इत्यर्थः, "स एनान् ब्रह्म गमयति" इति लिङ्गात् ॥4॥

'*Archihi*' – that is fire and others are deities who lead the man of vidya to Brahman, because of their characteristics. (4-3-4)

The doubt here is whether fire and others are mere landmarks on the road to Brahman for those of vidya who desire to attain Brahman or whether they are those who lead the man of vidya to Brahman.

The prima facie view is that they are sign posts on the road to Brahman as we see in this world that the way of instruction that is given to one to reach a particular place as, 'go to this tree, then go to this river and then to the side of this mountain and then go to the village'.

The conclusion arrived at is as follows :- As it is known from the scriptural text that the '*Vaidyuta purusha*' leads the man of vidya to Brahman as evidenced from the text, "He, the '*Vaidyuta purusha*' leads them to Brahman" (Ch.Up.5-10-2), and as it is determined that in the case of other guides that are described generally the same relationship is also meant, it is established that fire and others are deities that lead the man of vidya to Brahman. The term '*loka*' and others in scriptural statements like, "The world of Agni" will also become compatible to be taken as leading the men of vidya, as there is absence of any experience in the middle.

The meaning of the sutra is as follows :- '*Aativaahikaaha*' – The particular presiding deities over '*Archihi*' or fire and others that are appointed by the Supreme Self to lead the men of vidya are those guides that lead the men of vidya to Brahman, on account of the characteristic which is made out from the statement, "He leads them to Brahman' (Ch.Up.5-10-2).

वैद्युतेनैव ततस्तच्छ्रुतेः (4-3-5)

ततः-विद्यूत उपरि वैद्युतेन विदुषो गमनम्, तच्छ्रुतेः-"स एनान् ब्रह्म गमयति" इति तस्यैव श्रुतेः । वरुणादीनां तदनुग्राहकत्वेन गमयितृत्वमिति निश्चीयत इत्यर्थः ॥5॥

After lightning, it is by the deity of lightning alone that the men of vidya are led to Brahman, because there are scriptural statements to that effect. (4-3-5)

'Tataha' – means after lightning. The man of vidya moves along with the deity of lightning because it is declared thus in the sruti, as seen in, "He leads them to Brahman" (Ch.Up.5-10-2). The fact of leading in respect of Varuna and others is decided to be of the form of helping them alone, that is the idea.

इति आतिवाहिकाधिकरणम् ॥

कार्याधिकरणम्

कार्यं बादरिरस्य गत्युपपत्तेः (4-3-6)

किमर्चिरादिको गणः कार्यं हिरण्यगर्भमुपासीनान् नयति उत परं ब्रह्मोपासीनान्, अथ परं ब्रह्मोपासीनान् प्रत्यगात्मानं ब्रह्मात्मक तयोपासीनांश्चेति संशयः । कार्यं हिरण्यगर्भमुपासीनानिति पूर्वः पक्षः, तेषामेव गत्युपपत्तेः । न हि परिपूर्णं सर्वगतं परं ब्रह्मोपासीनानां तत्प्राप्तये गतिरुपपद्यते, नित्यप्राप्तत्वात् । अविद्यानिवृत्तिरेव हि कार्या । परमेवोपासीनानित्यपरः पक्षः, "स एनान् ब्रह्म गमयति" इति ब्रह्मशब्दस्य तत्रैव मुख्यत्वात् ।

अविद्यानिवृत्ते: फलाभिसन्धिरहित यज्ञाद्यपेक्षावत् श्रवणाद्यपेक्षावच्च गतिश्रुत्या देशविशेषापेक्षा च विद्यत इति निश्चीयते । राद्धान्तस्तु-परमुपासीनान् अन्यानपि नयति, "तद्य इत्थं विदुर्ये चेमेऽरण्ये श्रद्धा तप इत्युपासते तेऽर्चिषमभिसंभवन्ति" इति पञ्चाग्निविदां परं ब्रह्मोपासीनानां चार्चिरादिगतिश्रुतेः । पञ्चाग्निविदो हि प्रकृतिविमुक्त ब्रह्मात्मकात्मस्वरूपविदः । ते च तत् प्राप्य पुनर्न निवर्तन्ते । परं ब्रह्मोपासीनास्तु यथावस्थितं परिपूर्णं परं ब्रह्मैव प्राप्य पुनर्न निवर्तन्ते । "तद्य इत्थं विदुर्ये चेमेऽरण्ये श्रद्धा तप इत्युपासते तेऽर्चिषमभिसंभवन्ति" इत्युभयविधान् भेदेनोपादायार्चिरादिगति श्रुतेरपुनरावृत्तिश्रुतेश्चैवमिति निश्चीयते ॥

सूत्रार्थस्तु – कार्यं – हिरण्यगर्भमुपासीनमातिवाहिको गणो नयतीति बादरिराचार्योमन्यते, अस्यैव गत्युपपत्तेः, परमुपासीनस्य हि न तत्प्राप्तये गतिरुपपद्यते सर्वगतत्वात् परस्य ब्रह्मणः ॥6॥

As movement becomes compatible in respect of one who meditates upon *'Karyabrahman'*, the escorting deities lead one who meditates upon the *'Karyabrahman'* (*Hiranyagarbha*), opines Badari. (4-3-6)

The doubt here is whether the group of escorting deities beginning with fire lead through the path of Archiradi those that meditate upon *Hiranyagarbha*, or those who meditate upon the Supreme Brahman or whether they lead those who meditate upon Supreme Brahman and also who meditate upon the individual self having Supreme Brahman as its self.

The prima facie view is that the escorting deities lead those who meditate upon Hiranyagarbha who is an effect because of the fact that movement is compatible in respect of them alone. Indeed, movement for attainment of that Brahman does not become appropriate in respect of those that meditate upon the Supreme Brahman who is fully perfect and omnipresent, because he is eternally attained. Termination of Avidya alone is to be effected. The second prima facie view is that the escorting deities lead those that meditate upon Supreme Brahman. The connotation of the term Brahman is in the primary sense in respect of Supreme Brahman alone as noticed in the text, "He leads them to Brahman" (Ch.Up.5-10-2). As the termination of ignorance requires the performances of sacrifices and others, without having a desire in the fruits thereof and as it requires the processes of '*Shravana*' and others, it depends upon a different and particular place to be reached by movement, as known from the scriptural passage ordaining movement.

The conclusion arrived at is as follows :- The host of escorting deities lead also those who meditate upon the Supreme Brahman and also others as it is known from the scriptural text that those who meditate upon the five fires and also who meditate upon the Supreme Brahman go on the path of Archiradi as declared in the text, "Those who know the nature of these five fires thus and those who practise in the forest meditating upon Brahman with faith will unite with Agni" (Ch.Up.5-10-1). The meditators upon the five fires are verily those who meditate upon the essential nature of the jivatman freed from the contact of matter and having Brahman as his atman. Attaining that they never more return again. And those that meditate upon Supreme Brahman never return again after attaining

that perfectly full Supreme Brahman as it is. As the scriptural statement, "Those who know the nature of these five fires thus and those who practise in the forest meditating upon Brahman with faith unite with Agni" (Ch.Up.5-10-1) mentions both kinds of meditators separately and ordains for them movement on the path of Archiradi and also non-return, it is thus decided.

The meaning of the sutra is as follows :- '*Karyam*' means Hiranyagarbha. The master Badari opines that the group of escorting deities lead those that meditate upon Hiranyagarbha on the path of Archiradi, for the possibility of movement is only for such a one. For one who is meditating upon the Supreme Brahman, movement for attaining him does not become compatible on account of the fact that Supreme Brahman is present everywhere as he is all pervasive.

विशेषितत्वाच्च (4-3-7)

"पुरुषोऽमानव एत्य ब्रह्मलोकान् गमयति" इति "प्रजापतेस्सभांवेश्म प्रपद्ये" इति च प्राप्यस्थानस्य विशेषितत्वाच्च हिरण्यगर्भमुपासीनमेव नयति ॥7॥

एवं निश्चिते सति "म एनान् ब्रह्म गमयति" इति हिरण्यगर्भस्य ब्रह्मशब्दव्यपदेशः कथमित्यत आह ।

As the place of attainment is particularised, that is *KaryaBrahman* or Hiranyagarbha. (4-3-7)

As the place of attainment is particularised as evidenced in the scriptural passages, "The super human person comes and leads them to the worlds of Brahman" (Br.Up.6-2-15), "I attain the mansion which is the court of

Prajapathi" (Ch.Up.8-14-1), the host of escorting deities lead only those who meditate upon Hiranyagarbha.

If it is decided thus, how does the designation of the term Brahman become appropriate to signify Hiranyagarbha as noticed in the statement, "He leads them to Brahman" (Ch.Up.5-10-2) ? The answer to this doubt is given in the next sutra.

सामीप्यात्तु तद्व्यपदेश: (4-3-8)

"स एनान् ब्रह्म गमयतीति" हिरण्यगर्भस्य ब्रह्मशब्दव्यपदेशो ब्रह्मसामीप्यात्; "यो ब्रह्माणं विदधाति पूर्वम्" इति प्रथमजत्वेन ब्रह्मसामीप्यं विद्यते ॥8॥

That kind of designation is made because of nearness of Hiranyagarbha to Supreme Brahman. (4-3-8)

The designation of Hiranyagarbha by the term Brahman, as noticed in the text, "He leads them to Brahman" (Ch.Up.5-10-2) is on account of the fact of nearness to Brahman. The nearness of Brahman exists on account of the fact that he is the first born as declared in the text, "He who creates the four faced Brahman first" (Swe.Up.6-18).

कार्यात्यये तदध्यक्षेण सहात: परमभिधानात् (4-3-9)

हिरण्यगर्भप्राप्तावप्यपुनरावृत्तिरुपपद्यते, कार्यस्य - हिरण्यगर्भलोकस्यात्यये, तदध्यक्षेण-हिरण्यगर्भेणाधिकारिक पुरुषेण विदुषा सह पर प्राप्त्यभिधानात् "ते ब्रह्मलोके तु परान्तकाले परामृतात् परिमुच्यन्ति सर्वे" इति ॥9॥

As it is stated that after the destruction of the world of Brahman, they go to the Supreme Brahman that is higher than that along with the ruler of that world, there is no contradiction. (4-3-9)

Even in the event of attaining Hiranyagarbha, non-return to this world becomes reasonable. '*Karyasya*' means the world of Hiranyagarbha. '*Atyaye Tadadhyakshena*' – when that world is destroyed, it is declared that Hiranyagarbha, the ruler of that world, would attain Supreme Brahman along with the man of vidya as noticed in the text, "They, at the end of the period of time known as '*para*', that measures the life of Brahman, are all liberated by the Supreme Immortal being" (Mun.Up.3-2-6).

स्मृतेश्च (4-3-10)

"ब्रह्मणा सह ते सर्वे संप्राप्ते प्रतिसञ्चरे । परस्यान्ते कृतात्मान: प्रविशन्ति परं पदम्" इति स्मृतेश्चावगम्यते ॥10॥

This is known as such even from the smrithi. (4-3-10)

This fact is made out as such even from the sruti which declares, "When dissolution happens at the end of the period of the time called '*para*', all of them having fulfilled themselves, enter into the Supreme abode along with that Brahman or Hiranyagarbha" (Kurma.Purana.1-12-269).

परं जैमिनिर्मुख्यत्वात् (4-3-11)

परं ब्रह्मोपासीनमेव नयत्यातिवाहिको गण इति जैमिनिराचार्यो मन्यते । "ब्रह्म गमयति" इति ब्रह्मशब्दस्य तत्रैवमुख्यत्वात्। "ब्रह्मलोकान्" इति शब्दश्च ब्रह्मैव लोको

ब्रह्मलोक इति कर्मधारयपरिग्रहस्यैव न्याय्यत्वादुपपद्यते। एवं निश्चिते सति बहुवचनं च "अदितिःपाशान्" इति वदुपपन्नम् ॥11॥

Jaimini opines that the group of escort deities lead on the path of Archiradi only those that meditate upon Supreme Brahman. Because the term Brahman signifies primarily Supreme Brahman alone. (4-3-11)

Acharya Jaimini is of the opinion that the group of escort deities lead only those that are meditators upon Supreme Brahman. Because, the term 'Brahman' in the scripture, "Lead to Brahman" has primary meaning only in Supreme Brahman. The term 'Brahmaloka' also becomes appropriate as it is reasonable to dissolve the compound taking it as karmadharaya as *'Brahmaiva lokaha'* or Brahma alone is the world. When it is decided like this the plural number can be reasonably explained adopting the analogy of "May Aditi break the bonds' (Maitrayaneeya.Sam.4-14-4).

दर्शनाच्च (4-3-12)

"अस्माच्छरीरत्समुत्थाय परं ज्योतिरुपसम्पद्य स्वेन रूपेणाभिनिष्पद्यते" इत्यर्चिरादिना गतस्य परब्रह्मप्राप्तिं दर्शयति च ॥12॥

As the scripture also shows like that, it is just so (only those that meditate upon Supreme Brahman are lead by the gods to Brahman). (4-3-12)

The sruti, "This jivatman passing out of this body attains that Supreme Light and manifests in his own form"

(Ch.Up.8-3-4) shows that there is attainment of Supreme Brahman for one who moves on the path of Archiradi.

न च कार्ये प्रत्यभिसंधि: (4-3-13)

"प्रजापतेस्सभां वेश्म प्रपद्ये" इति प्रत्यभिसन्धिश्च न कार्ये; "धूत्वा शरीरमकृतं कृतात्मा ब्रह्मलोकमभिसंभवामि" इत्यकृतं ब्रह्मलोकमिति तत्रैव विशेषितत्वात्, "यशोऽहं भवामि ब्राह्मणानाम्" इति सर्वात्मभावाभिसन्धानाच्च ॥13॥

There is no intention at all to obtain the KaryaBrahman (the created Brahman called Prajapathi). (4-3-13)

The intention on the other hand declared in the scriptural text as, "May I attain the abode of the Lord of all beings" (Ch.Up.8-14-1) is not in regard to the created Prajapathi; because it is particularised there alone as the uncreated world of Brahman as, "Shedding the body, may I attain the uncreated eternal abode of Brahman, having done what ought to be done" (Ch.Up.8-13-1), and also on account of the fact of the intention of attaining the state of being the atman of all entities as he realizes that the 'I' signifies Paramatman, the inner-self in all, as evidenced in the text, "I become the self or fame of the Brahmanas" (Ch.Up.8-14-1).

अप्रतीकालम्बनान्नयतीति बादरायण उभयथा च दोषात् तत्क्रतुश्च (4-3-14)

कार्यमुपासीनानेवेति नायं नियमः, परमेवोपासीनानित्यपि नियमो न संभवति; कुतः ? उभयथा च दोषात् -

कार्यमुपासीनानेवेति नियमे ''अस्माच्छरीरात्समुत्थाय परं ज्योतिरुपसम्पद्य स्वेन रूपेणाभिनिष्पद्यते'' इत्यादिकाश्श्रुतयः, ''ये चेमेऽरण्ये श्रद्धा तपः'' इति च प्रकुप्येयुः, परमेवेति नियमे ''तद्य इत्थं विदुः'' इति प्रकुप्येत् । तस्मादप्रतीकालं बनान्नयतीति भगवान् बादरायणो मन्यते । प्रतीकालम्बनास्तु - अचिन्मिश्रम्, केवलम् अचिद्वस्तु च ''सिंहोदेवदत्तः'' इतिवत् ब्रह्मदृष्ट्या स्वरूपेण वा तद्वस्तु य उपासते, ते; अप्रतीकालंबनाः - तद्व्यतिरिक्ताः । सर्वज्ञं सर्वकारणं सत्यसङ्कल्पं निखिलहेयप्रत्यनीकानवधिकातिशयानन्दस्वरूपं ब्रह्मोपासते ये, ये च प्रत्यगात्मानं भूतसूक्ष्मैस्सम्परिष्वक्तं सर्वत्र वर्तमानं भूतसूक्ष्मव्यतिरिक्तं ज्ञानैकस्वरूपं नित्यं निर्विकारं, 'य आत्मनितिष्ठन्' इत्यादिनावगत ब्रह्मात्मभावं पञ्चाग्निविद्योदित मुपासते, तानुभयविधान्नयति। ''तद्य इत्थं विदुर्ये चेमेऽरण्ये'' इत्युभयविषयश्रुतेः । तत्क्रतुश्च ''यथाक्रतुरस्मिँल्लोके पुरुषो भवति तथेतः प्रेत्य भवति'' इत्युभयेषामेवापुनरावृत्तिस्संभवति । अचिन्मिश्रे केवलमचिद्वस्तु चोपासीनानां तत्क्रतुन्यायादेव पुनरावृत्तिरवर्जनीया ॥14॥

Badarayana is of the view that the group of escorting deities lead meditators who are not dependant upon symbols, because there are errors in both the above views; and there is also the rule that the fruit is in accordance with meditation. (4-3-14)

There is no restriction that the escorting deities lead only those that meditate upon the KaryaBrahman. Likewise there is also no rule that they lead those that

meditate upon Supreme Brahman alone. Why ? Because there are faults in both those views. In the case of the view that they lead those who meditate upon the KaryaBrahman, the scriptural texts such as, "This jivatman, passing out this body attains that Supreme Light and manifests in his own nature" (Ch.Up.8-3-4), "Those who practise in the forest meditating upon Brahman with faith" (Ch.Up.5-10-1) will become contradicted. If it is restricted that they lead only those that meditate upon Supreme Brahman, the text, "Those who know the essential nature of the individual self thus" (Ch.Up.5-10-1) gets contradicted. Therefore the venerable Badarayana opines that the group of escorting deities lead those that do not depend upon the meditation of symbols.

Those that meditate depending upon symbols are those that meditate upon something that is mixed with the non-sentient or some non-sentient object only, just as, "Devadatta is a Lion", having the view of Brahman in it or the essential nature of the thing itself. Those that are not dependent upon symbols in meditation – they are those that are different from those that were mentioned above. The group of escorting deities leads both kinds of meditators viz., (a) those that meditate upon the Brahman that is omniscient, that is the one cause of all, of true will, which has infinite unsurpassed bliss as its essential nature, being opposed to all that is defiling and (b) also those that meditate upon the individual self that is held fast by the subtle elements, existing in all places as distinct and different from all subtle elements and having the essential nature of consciousness, that which is eternal, which is changeless and which is known to have Brahman as its inner-self as expounded in the text, "He who abides in the

atman" (Br.Up.Madh.3-7-22), as ordained in the mode of meditation upon the five fires. This is on account of the scriptural text, "Those who know the nature of these fires thus and those who practise in the forest meditating upon Brahman" (Ch.Up.5-10-1) that is related to both kinds of meditations. *'Tat kratushcha'* – According to the rule of accordant meditation. According to the text, "As one meditates here in this world, so he becomes after departing from this world" (Ch.Up.3-14-1), non-return to this world happens certainly to both these kinds of meditators. Returning again to this world cannot be avoided in respect of those that meditate upon an object united with non-sentient or only a non-sentient object according to the same rule of accordant worship (*Tat-kratu nyaya*).

विशेषश्च दर्शयति (4-3-15)

प्रतीकाद्युक्तलक्षणमचिन्मिश्रम्, केवलम् अचिद्वस्तु चोपसीनानां सर्वेषां गत्यनपेक्षंपरिमितफलविशेषं च दर्शयति श्रुतिः – "यावन्नाम्नो गतं तत्रास्य यथाकामचारो भवति" इत्यादिका । अतः, "ब्रह्मणा सह ते सर्वे" इति वचनं नार्चिरादिना गतानां गतिप्रकारविषयम्; अर्चिरादिना गतानां देहावसानसमय एव सुकृतदुष्कृतयोर्हानात् हिरण्यगर्भलोकावाप्ति तद्वासतत्रस्थभोगानुभवहेत्वभावात्, तत्क्रतुन्यायविरोधात्, तदानीमेव ब्रह्मप्राप्तिश्रुतिविरोधाच्च । "ब्रह्मणा सह ते सर्वे" इति वचनं तु पुण्यकर्मविशेषेण हिरण्यगर्भलोकं प्राप्तानां "तदुपर्यपि बादरायणः" इति न्यायेन तत्रैव निष्पन्नविद्यानां गतिप्रकारविषयम् । 'ते ब्रह्मलोके' इति तु ब्रह्मलोकशब्दस्य कर्मधारयवृत्त्या,, ब्रह्मविषयत्वात्, ब्रह्मण्युपास्ये वर्तमानाः

परान्तकाले – चरमदेहावसानसमये परामृतात् – परस्माद् ब्रह्मण उपासनप्रीताद्धेतोः परिमुच्यन्ति सर्वे – सर्वस्माद्बन्धाद्विमुच्यन्त इति "वेदान्त विज्ञानसुनिश्चितार्थाः" इति प्रकरणादवगम्यते । "तद्य इत्थं विदुः" इति पञ्चाग्निविदां ब्रह्मप्राप्त्यपुनरावृत्तिश्रवणात् तत्क्रतुन्यायेनाचिद्वियुक्तब्रह्मात्मकात्मस्वरूपोपासनं विवक्षितमिति निश्चीयते । तथैव तत्र श्रुतिरपि, "इति तु पञ्चम्यामाहुतावापः पुरुषवचसो भवन्ति" इति, "रमणीयचरणाः" इति च कर्महेतुकमनुष्यादिभावोऽपामेव भूतान्तर संसृष्टानामिति चिदचिद्विवेकं प्रतिपाद्य "तद्य इत्थं विदुः" इति भूतसूक्ष्मव्यतिरिक्तात्मस्वरूपोपासनमेव विदधाति ॥15॥

And the scripture shows the distinction. (4-3-15)

The scripture shows the particular limited fruits which do not require movement on the Archiradi path in respect of all those that meditate upon the symbols and so on, the characteristic of which have been described before, such as those that are associated with *Achith* or on mere non-sentient objects as evidenced in such texts as, "So far as it falls within the range of name, there he has free movement" (Ch.Up.7-1-5). Therefore, the statement, "All those attain Supreme Brahman along with the four-faced Brahman" (Kurma.Purana.1-12-269) does not relate to the mode of movement of those that move on the Archiradi path.

On account of the fact that there is no reason for those who have gone on the path of Archiradi to attain the world of HiranyaGarbha and dwelling there and experiencing the

objects of experience there, as at the time of death, their *punya* and *papa* are destroyed and also as it contradicts the analogy of '*Tat-kratu nyaya*', and also on account of contradiction to the sruti that declares attainment of Brahman then alone. The scriptural statement, "All those attain Brahman along with HiranyaGarbha" relates to the mode of movement in respect of those who had attained the world of HiranyaGarbha on account of particular punya karmas and who had completed their upasana there alone as pointed out by Badarayana in the sutra, "Meditation upon Brahman is possible for beings who are above humans also" (V.S.1-3-25). In the statement, "They attain the world of Brahman", the term '*Brahmaloka*' is related to Supreme Brahman alone according to the compound *Karmadharaya* and so it is understood on account of the context that those who dwell in Brahman, the object of meditation, will be released at '*Paraanta kale*' i.e., at the end of the final body by '*Paraamrtaat*', that Supreme Brahman on account of being pleased by their meditation. They will be released from all bondages. This is known from the context, "Who have ascertained the Supreme reality through the knowledge originated from the hearing of the Upanishads" (Mun.Up.3-2-6). As it is known from the scripture as, "Those that meditate thus" (Ch.Up.5-10-1), that there is attainment of Brahman and non-return to this world in respect of those that meditate upon the five fires and according to the analogy of the '*Tat-kratu nyaya*', it is decided that the meditation ordained here is of the form of meditation upon the pure atman un-associated with matter and which has Brahman as its inner-self. The sruti also in the same way expounds discrimination between the sentient and the non-sentient in the statements like, "Thus

waters *oblated* in the fifth fire like this assume the name Purusha" (Ch.Up.5-9-1), "Those whose conduct has been good here" (Ch.Up.5-10-7), that ordain the state of human being and others for those waters alone that are associated with other elements and ordains only the meditation upon the pure nature of the atman that is distinct from the subtle elements as those that meditate in this way, "Those that meditate thus" (Ch.Up.5-10-1).

इति कार्याधिकरणम्

इति श्री भगवद्रामानुजविरचिते वेदान्तदीपे चतुर्थस्याध्यायस्य तृतीयः पादः ॥

चतुर्थाध्याये चतुर्थः पादः

सम्पद्याविर्भावाधिकरणम्

सम्पद्याविर्भावः स्वेनशब्दात् (4-4-1)

"एवमेव एषः संप्रसादोऽस्माच्छरीरात् समुत्थाय परं ज्योतिरुपसम्पद्य स्वेन रूपेणाभिनिष्पद्यते" इति किं परं ज्योतिरुपसम्पन्नस्य प्रत्यगात्मनः स्वरूपाविर्भावः प्रतिपाद्यते, उतान्येन साध्येन रूपेण संबन्ध इति संशयः । स्वस्वरूपस्य सुषुप्त्यादौ निरानन्दत्वदर्शनात्, स्वरूपमात्रस्य नित्याविर्भूतत्वाच्च, साध्येन सुखैकान्तेन रूपेण संबध्यते । एवंच "अभि निष्पद्यते" इति वचनं सङ्गच्छते । परं ज्योतिरुपसम्पन्नस्य ह्यानन्दवत्वं श्रूयते "रसं ह्येवायं लब्ध्वाऽऽनन्दी भवति", "स एको ब्रह्मण आनन्दः श्रोत्रियस्य चाकामहतस्य" इत्यादिषु । अतस्साध्येन रूपेणेति पूर्वः पक्षः । राद्धान्तस्तु - "स्वेन रूपेणाभिनिष्पद्यते" इति विशेषणात् स्वरूपाविर्भाव एव । स्वरूपस्य चापहतपाप्मत्वादिगुणकतया प्रजापतिवाक्योदितस्य कर्मकृतदेहसंबन्धतत्कृततिरोधानस्य परंज्योतिरुपसम्पत्त्या सूक्ष्मदेहविनिर्मुक्तस्यासङ्कुचितज्ञानादि गुणकस्वरूपाविर्भावात् स्वयाथात्म्यानुभवपूर्वकानवधिकातिशयानन्दब्रह्मानुभवः सम्पत्स्यत इति "अभिनिष्पद्यते" इति चोपपन्नतरम् । सूत्रार्थस्तु-परं ज्योतिरुपसम्पद्य स्वस्वरूपाविर्भावः प्रतिपाद्यते । कुतः ? स्वेनशब्दात् - साध्यस्यापि रूपस्य स्वासाधारणत्वेन स्वेनेति विशेषणं ह्यनर्थकम् ॥1॥

स्वस्वरूपमात्रस्य ''अहं जानामि'' इति नित्याविर्भूतत्वेन ''परं ज्योतिरुपसम्पद्य'' इत्यनर्थकमित्याशङ्क्याह -

After attaining Brahman, the true nature of the liberated self is manifested, because of the expression, "In this own". (4-4-1)

In respect of the scriptural statement, "In this manner only the individual self rises above this body and attaining the Supreme Light, reveals itself in its own natural form" (Ch.Up.8-12-2), the doubt is whether it is ordained here that the manifestation of the true nature of the individual self that has attained Brahman happens or whether he becomes associated with a different form that is produced.

The prima facie view is that he becomes associated with a form that is produced which is of the one form of bliss or happiness, on account of the fact that his true nature is of the form of non-delight in the state of deep sleep and others and also as the sole essential nature is eternally revealed. Only when it is taken thus, the statement, "Manifests" becomes compatible. In scriptural statements such as, "Having gained the very same bliss, the individual self becomes blissful" (Tait.Up.2-7-1), "That is one measure of the bliss of Brahman and likewise of the sage who is steadfast in the Vedas and who is free from desire" (Tait.Up.2-8-1), it is known that the one who has attained Brahman is characterised by bliss. Therefore, it is to be taken that the individual self becomes associated with a form that is produced.

The conclusion arrived at is as follows :- It is only manifestation of his own true nature on account of the particularisation of the form as, "He manifests in his own true nature". As the essential nature of the individual self of the form of 'Being opposed to all that is defiling' and other qualities as expounded by the statement of Prajapathi, which was hidden on account of the association with the body caused by karma, becomes manifested due to the attainment of that Supreme Light and in respect of that individual self who is freed from the subtle body and the manifestation of the nature of unlimited knowledge and others, it is more reasonable to say that he reveals in his own nature as there will be attainment of the experience of Brahman of the nature of unsurpassed infinite bliss through the experience of his own true nature.

The meaning of the sutra is – the manifestation of the essential nature after attaining Brahman is expounded. Why ? On account of the term, "In his own true nature". The attribute, "In his own" becomes futile as of even the form that is produced would be unique to himself.

Should it be doubted if "After attaining the Supreme Light" would be meaningless as the mere essential nature of the form of "I know" is ever revealed, the reply is given in the next sutra.

मुक्तः प्रतिज्ञानात् (4-4-2)

कर्मसंबन्धतत्कृतदेहादिविनिर्मुक्तस्वरूपमत्र ''स्वेन रूपेणाभिनिष्पद्यते'' इत्युच्यते । कथमिदमवगम्यते ? ''एतं त्वेव ते भूयोऽनुव्याख्यास्यामि'' इति कर्महेतुकदेहसंबन्धतत्कृत जागरिताद्यवस्थाविनिर्मुक्तस्वरूपस्यात्र वक्तव्यतया प्रतिज्ञानात् ॥2॥

एवमपि स्वरूपमात्राविर्भावस्य पुरुषार्थत्वं न सिद्ध्यतीत्याशङ्क्याह -

It is the liberated self that is dealt with here because he alone is enunciated here. (4-4-2)

By the statement, 'He manifests in his own nature', the essential nature of one who is freed from the contact of body and others that was caused on account of the association with karma is spoken of. How is this known ? It is on account of the proposition that the topic related to the essential nature of the atman who is released from the states of working etc. caused on account of the association with the body on account of karma, that the statement, "This self indeed, I shall explain again at greater length" (Ch.Up.8-9-3).

Even if it is admitted like this, the attainment of the object of life by the fact of the manifestation of mere essential nature will not be realised – if it is objected like this, the reply is given in the next sutra.

आत्मा प्रकरणात् (4-4-3)

देहादिविनिर्मुक्तः स्वरूपेणावस्थित आत्मा अपहतपाप्मत्वादिसत्यसङ्कल्पत्वपर्यन्तगुणकः, तस्य ह्याविर्भाव उच्यते; कुतः ? प्रकरणात् ; "एष आत्मा अपहतपाप्मा" इति प्रकृत्य हि "एतं त्वेव ते भूयोऽनुव्याख्यास्यामि" इत्यादिनोच्यते। अतोऽपहतपाप्मत्वादिगुणकस्वरूपस्य कर्माख्याविद्यातिरोहितस्य परं ज्योतिरुपसम्पद्य निवृत्ततिरोधानस्याऽऽविर्भावः प्रतिपाद्यते ॥3॥

The individual self who is in its essential nature that is dealt with here; because it is the context related to the atman. (4-4-3)

The manifestation of that individual self alone, who is realised from the body and others, who is existing in his pure essential nature, who is characterised by the eight cardinal virtues beginning with '*Apahatapaapmatva*' (being opposed to all that is defiling) and culminating in the quality of '*Satyasankalpatva*' or true will, that is dealt with here. How is this known ? Because of the context that relates to it. This is declared beginning with the statement, "This individual self who is opposed to all that is defiling" (Ch.Up.8-7-1) and continued further, "I shall teach you about that atman again" (Ch.Up.8-9-3). Therefore, the manifestation of the essential nature of the individual self that is characterised by the quality of being devoid of all sin and others, the nature of which was clouded by ignorance of the form of karma and the nature of which covering was terminated by the attainment of Supreme Light, is expounded in this context.

इति सम्पद्याविर्भावाधिकरणम् ।

अविभागेनदृष्टत्वाधिकरणम्

अविभागेन दृष्टत्वात् (4-4-4)

किमयं मुक्त आविर्भूतस्वरूपः प्रत्यगात्मा परं ब्रह्म स्वात्मनो विभक्तमनुभवति, उत स्वात्मनोऽप्यात्मतयाऽविभागेन "अहं ब्रह्मास्मि" इतीति संशयः । "निरञ्जनः परमं साम्यमुपैति", "सोऽश्नुते सर्वान् कामान् सह ब्रह्मणा विपश्चितेति", "इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः" इति श्रुतिस्मृतिभ्याम् विभक्तमनुभवतीति पूर्वः पक्षः । राद्धान्तस्तु - "सर्वं खल्विदं ब्रह्म", "ऐतदात्म्यमिदं सर्वम् ... तत्त्वमसि" इत्यादिना

सामानाधिकरण्येन ''यः पृथिव्यां तिष्ठन् ... यस्य पृथिवी शरीरं'', ''य आत्मनि तिष्ठन् ... यस्याऽऽत्मा शरीरम्'' इत्यादिषु सर्वस्य चिदचिद्वस्तुनो ब्रह्मशरीरतया ब्रह्मप्रकारत्वात् तत्तद्वस्तुबुद्धिशब्दाः तत्पर्यन्तविषया इत्यवगम्य ''आत्मेति तूपगच्छन्ति'' इतिन्यायेन स्वात्मनोऽप्यात्मतया ''अहं ब्रह्मास्मि'' इत्युपासनेन यथावस्थितपरमात्मात्मकस्वात्मनो दृष्टत्वात् मुक्तः स्वात्मनोऽप्यात्मभूतं ब्रह्म ''अहं ब्रह्मास्मि'' इत्यविभागेनैवानुभवति इति ॥

सूत्रार्थस्तु - ''अहं ब्रह्मास्मि'' इत्यविभागेनैव ब्रह्मानुभवति मुक्तः, स्वात्मनोऽप्यात्मतयोपासनेन यथावस्थितपरमात्मात्मक स्वरूपस्य दृष्टत्वात् । साधर्म्यश्रुतिस्तु परमात्मशरीरभूतस्य प्रत्यगात्मनोऽपहतपाप्मत्वादिगुणैस्तत्साधर्म्यं प्रतिपादयति । ''सोऽश्नुते सर्वान् कामान् सह ब्रह्मणा विपश्चिता'' इति ब्रह्मशरीरतया ब्रह्मप्रकारभूतत्वात् स्वात्मभूतेन ब्रह्मणा सह तद् गुणानुभवं वदति । काम्यन्ते इति कामाः - कल्याणगुणाः। कल्याणगुणविशिष्टं ब्रह्मानुभवतीत्यर्थः ॥4॥

As his essential nature is realised, the liberated self experiences Brahman as inseparable from himself. (4-4-4)

The doubt here is whether this liberated individual self whose essential nature is manifested, experiences Brahman as distinct from himself or whether he experiences Brahman as inseparable from his own self as he happens to be the internal self of his own self, as, "I am Brahman".

The prima facie view is that he experiences Brahman as distinct from himself as the srutis and the smrithis declare like that as evidenced in the texts, "Being untainted, he attains the highest degree of equality with him" (Mun.Up.3-1-3), "He attains along with the omniscient Brahman, all auspicious qualities" (Tait.Up.2-1-1), "Depending upon this knowledge, those who have attained the sameness of nature with myself" (Gita.14-2).

The conclusion arrived at is as follows :- The liberated self experiences Brahman, which is the self of his own self, without separation from the Supreme Brahman as "I am Brahman", as he has realised his true nature of the self as it exists, as being ensouled by Paramatman through the meditation upon Brahman as the internal self of his self as ordained in the scriptural texts such as, "All this is Brahman" (Ch.Up.3-14-1), "All this is having this Sath as its atman...That thou art" (Ch.Up.6-8-7), "He who resides in earth...for whom the earth is the body" (Br.Up.3-7-7), "He who resides in the atman....for whom the atman is the body" (Br.Up.Madh.3-7-22) and as it is known that all entities sentient and non-sentient are only as the modes of Brahman, being the body of Brahman, and as the terms and ideas related to those objects are culminating in Paramatman according to the sutra, "Certainly they meditate upon Brahman as their self" (V.S.4-1-3).

The meaning of the sutra is as follows :- The liberated experiences Brahman only without distinction from him as "I am Brahman", as he has realised his essential nature of having Paramatman as his inner-self, as he is, through meditation upon Brahman as the inner-self of his own self. The text ordaining *'Saadharmya'* or similarity, expounds similarity of the individual self who happens to be the body of Paramatman, in respect of the qualities like being free

from sin and others. The sruti, "He experiences all auspicious qualities of Brahman along with the omniscient Brahman" (Tait.Up.2-1-1), declares the experience of the auspicious qualities of Brahman along with Brahman that happens to be his inner-self by virtue of the atman being the body of Brahman and therefore, a mode of that Supreme Brahman. The term '*Kaamaaha*' means the auspicious qualities on account of the derivation '*Kaamyante iti kaamaaha*'. The idea is that he experiences Brahman characterised by the auspicious qualities.

इति अविभागेनदृष्टत्वाधिकरणम् ॥

ब्राह्माधिकरणम्

ब्राह्मेण जैमिनिरुपन्यासादिभ्यः (4-4-5)

किं जीवस्य स्वाभाविकं रूपमपहतपाप्मत्वादिगुणकम्, उत चैतन्यमात्रम्, उतोभयमिति संशयः । अपहतपाप्मत्वादि गुणकमिति प्रथमः पक्षः, "य आत्माऽपहतपाप्मा" इति प्रतिपादनात् । चैतन्यमात्रमिति द्वितीय पक्षः, "एवं वा अरेऽयमात्माऽनन्तरोऽबाह्यः कृत्स्नः प्रज्ञानघन एव", "विज्ञानघन एव" इत्यवधारणात् । राद्धान्तस्तु-ज्ञानस्वरूपस्यैवापहतपाप्मत्वादिगुणकत्वप्रतिपादनादविरोधाच्चोभयं स्वरूपम् । न च "विज्ञानघन एव" इत्यवधारणं गुणान्तरासहम्, यथा सैन्धवघनस्य "रसघन एव" इत्यवधारणेऽपि रसाश्रयद्रव्यं रूपस्पर्शादिगुणान्तरं च सहते; "रसघन एव" इत्यवधारणं तु रसवद्द्रव्यान्तरस्वभाव व्यावृत्तिपरम्। द्रव्यान्तराणां हि स्वैकदेशे भिन्न रसवत्त्वम् सैन्धवघनस्य तु सर्वत्र, एकरसत्वम्, -

एवमत्रापि जडवस्तुव्यावृत्त्यास्वस्वभावस्य सगुणस्याऽऽत्मनः स्वप्रकाशतावधारणं "विज्ञानघन एव" इति क्रियते ।

सूत्रार्थस्तु-ब्राह्मेण अपहतपाप्मत्वादिना स्वरूपाविर्भावः । अपहतपाप्मत्वादयो दहरवाक्ये ब्रह्मगुणाःश्रुताः । उपन्यासादिभ्यः - तेषां ब्रह्मगुणानां प्रत्यगात्मन्यपि "य आत्माऽपहतपाप्मा" इत्यादिनोपन्यासात् । आदिशब्दात् "जक्षत्क्रीडन् रममाण" इत्यादिभ्योऽपि सत्यसङ्कल्पत्वादयोऽवगम्यन्त इति जैमिनिराचार्यो मन्यते ॥5॥

Jaimini opines that the liberated self manifests himself with the qualities related to Brahman because of the statements of the scripture to that effect. (4-4-5)

The doubt here is whether the qualities of being free from sin and others are the natural form of the jivatman or mere consciousness or both.

The first view is that he is characterised by the qualities of 'being free from sin' and others; because it is expounded in the sruti as, "The atman who is free from sin and others" (Ch.Up.8-7-1). The second prima facie view is that he is of the form of mere consciousness as it has been emphasized in sruti as, "Even so this jivatman is a mass of consciousness having neither inside nor outside" (Br.Up.4-5-13), "This great being is a mass of consciousness alone" (Br.Up.2-4-12).

The conclusion on the other hand is that he is of both these natures. As there is no contradiction in expounding the qualities of 'being devoid of sin' and others to one who

is of the essential nature of consciousness. The statement emphasizing that "He is a mass of consciousness" is not intolerant of being characterised by the qualities of 'devoid of all sin' and others; As in the illustration given of a crystal of salt stating emphatically that it is '*Rasaghana*' – mere salt, it also possesses other qualities like a substance, a form and touch and the quality of touch which is an '*aashraya*' or locus of saltishness. Then the emphasis that 'it is a mass of salt alone' is meant for eliminating the nature of other tasteful substances. In respect of other substances, in some different part of those substances there will be taste. But in respect of a crystal of salt, there is only one taste everywhere. Likewise here also, the emphasis of self-luminosity of the atman which is of its own essential nature and is characterised by its qualities is made by eliminating the non-sentient substance by the statement, "He is verily a mass of consciousness".

The meaning of the sutra is as follows :- The essential nature of the liberated is manifested with the qualities of being free from sin and others, that are related to Brahman as described in Daharavakya. Because of declaration and others to that effect by the srutis. Those qualities of Brahman are expounded in respect of the individual self also in the text, "He, the individual self, is free from sin and others" (Ch.Up.8-7-1). By the term '*Aadi*' and others from statements like, "The released self is eating, playing and enjoying" (Ch.Up.8-12-3), the qualities of true will and others are also known of him. Thus the acharya Jaimini opines.

चिति तन्मात्रेण तदात्मकत्वादित्यौडुलोमिः (4-4-6)

चैतन्यमात्रेण स्वरूपाविर्भावः ''विज्ञानघन एव'' इति तदात्मकत्वावधारणादित्यौडुलोमिराचार्यो मन्यते ॥6॥

Audulomi is of the opinion that the liberated self manifests in his nature of mere consciousness because that is his essential nature. (4-4-6)

As the individual self is of the nature of consciousness as evidenced in the text, "He is only a mass of consciousness" (Br.Up.2-4-12) and as it is emphasized that he is of the nature of mere consciousness, Audulomi opines that the liberated self manifests in its nature of mere consciousness.

एवमप्युपन्यासात् पूर्वभावादविरोधं बादरायणः (4-4-7)

एवं - विज्ञानस्वरूपस्यैव, स्वप्रकाशस्वरूपस्यैव पूर्वेषाम् - अपहतपाप्मत्वादिसत्यसङ्कल्पत्वपर्यन्तानामपि ''य आत्माऽपहतपाप्मा'' इत्युपन्यासात्सद्भावावगमादुभयोः स्वरूपयोरविरोधं भगवान् बादरायणो मन्यते । उभयश्रुत्यवगतस्येतरेतरविरोधाभावान्नान्यतरबाधे प्रमाणमस्तीत्यभिप्रायः ॥7॥

Though the atman is of the nature of consciousness thus, there is no contradiction because of the existence of the earlier mentioned qualities on account of the declaration of such qualities – opines Badarayana. (4-4-7)

'*Evam*' – Thus for the atman alone of the nature of consciousness, for the atman who is of the nature of self-luminosity, Bhagavan Badarayana thinks that, there is no contradiction between the two natures as the qualities beginning with 'free from sin' and others, concluding with the quality of true will, as it has been declared that these

qualities are existing as evidenced in the text, "The atman who is free from sin" (Ch.Up.8-7-1). The idea is that there is no *pramana* for mutual contradiction, as there is the absence of any mutual contradiction between what is known from the two scriptural texts.

इति ब्राह्माधिकरणम् ॥

संकल्पाधिकरणम्

संकल्पादेव तच्छ्रुतेः (4-4-8)

"परं ज्योतिरुपसम्पद्य स्वेन रूपेणाभिनिष्पद्यते । स उत्तमः पुरुषः । स तत्र पर्येति जक्षत्क्रीडन् रममाणस्स्त्रीभिर्वा यानैर्वा ज्ञातिभिर्वा" इत्यादिराम्नायते । किमेते ज्ञात्यादयो मुक्तस्य सङ्कल्पादेव भवन्ति, उत प्रयत्नान्तरसव्यपेक्षात्सङ्कल्पादिति संशयः । लोके राजादीनां सत्यसङ्कल्पत्वेन व्यवह्रियमाणानामपि कार्ये प्रयत्नान्तरसापेक्षत्वदर्शनात् मुक्तस्यापि तथैव सापेक्षादिति पूर्वः पक्षः । "सङ्कल्पादेव" इत्यवधारणं "विज्ञानघन एव" इतिवद्भविष्यति । राद्धान्तस्तु "सङ्कल्पादेवास्य पितरस्समुत्तिष्ठन्ति" इत्यवधारणान्नान्यापेक्षत्वम् । न चेह सत्यकामत्वाद्युपन्यासवत् मुक्तस्यान्यापेक्षत्वे प्रमाणमस्ति । लोके सत्यसङ्कल्पत्वाभावादेव प्रयत्नान्तरापेक्षत्वम् । न हि परमपुरुषव्यतिरिक्तः कश्चित्सत्यसङ्कल्पोऽस्ति । मुक्तश्च तत्प्रसादात् तत्साम्यमुपगतस्तथैव । सूत्रमपि व्याख्यातम् ॥8॥

The liberated self attains whatever he wants solely through his willing, because the scriptural texts ordain so. (4-4-8)

It is declared in the sruti as, "This atman rises above this body and attaining that Supreme Light reveals itself in its own natural form. That great luminary to be attained is the Supreme Person, Paramatman. That attainer experiences that Paramatman and follows him eating, sporting with women, playing with chariots or relatives" (Ch.Up.8-12-23) and so on. The doubt here is whether these relatives and others are produced solely through his willing or through the willing depending upon some other effort.

The prima facie view is that the attainment of relatives and others depends upon some other effort in addition to his true will even in the case of liberated self, as it is seen in this world that kings and others who are described as people of true will are dependent upon some other effort in carrying on their activities. The emphasis laid on in the statement, "Solely by his will" is to be explained as in the case of the statement, "He is verily a mass of consciousness".

The conclusion arrived at on the other hand is as follows :- The liberated self does not depend upon any other effort as it is exclusively emphasized in the text, "The fore-fathers arrive before him solely through his will". There is no authority here for his depending upon any other effort as in the case of the scriptural declaration such as 'true desire' and others. In this world, only on account of the absence of the quality of true willing, there is need for depending upon some other effort. There is verily no one other than the Supreme Self, Paramatman, who is a person of true will. The liberated self, on the other hand, has gained similarity with Him thus on account of the grace of that Paramatman alone. The sutra also stands explained by this.

अत एव चानन्याधिपतिः (4-4-9)

अतः श्रुतेरेव मुक्तोऽनन्याधिपतिश्च । अनन्याधिपतित्वं कर्मानधीनत्वम् । ''अपहतपाप्मासत्यसङ्कल्पः'' इति श्रूयते ; अतोऽनन्याधिपतिः ॥9॥

On account of that reason itself, he is not having something else as his lord. (4-4-9)

'*Ataha*' – means on account of the scriptural declaration itself, the liberated self is not having any one else as his lord. The meaning of the term, 'He has not any one else as his lord' is that he is not subjected to the rule of karma. The scripture describes him as, "Free from sin.....one of true will" and so on. Therefore, he has none as his lord.

इति सङ्कल्पाधिकरणम् ॥

अभावाधिकरणम्

अभावं बादरिराह ह्येवम् (4-4-10)

किं मुक्तस्य शरीरेन्द्रियाद्यस्ति ? उत न ? अथ यथासङ्कल्पमस्ति च नेति च संशयः । ''न ह वै सशरीरस्य सतः प्रियाप्रिययोरपहतिरस्ति अशरीरं वाव सन्तं न प्रियाप्रिये स्पृशतः'' इति मुक्तस्याशरीरत्वश्रवणान्नास्त्येवेत्येकः पक्षः । ''स एकधा भवति त्रिधा भवति'' इति सशरीरत्वश्रुतेः अशरीरत्वश्रुतिः कर्मगृहीतशरीरविषयेति शरीरेन्द्रियाद्यस्त्येवेति द्वितीयः पक्षः । राद्धान्तस्तु - ''मनसैतान्कामान्पश्यन् रमते य एते ब्रह्मलोके'' इत्यशरीरस्यैव भोगश्रुतेः ''स एकधा भवति त्रिधाभवति''

इतिश्रुतेश्च यथासङ्कल्पमस्ति च न चेति । सूत्रार्थस्तु-शरीराभावं बादरिर्मेने; एवमाह हि श्रुतिः ''अशरीरं वाव सन्तम्'' इति ॥10॥

Badari is of opinion that there is absence of body and sense organs in respect of the released atmans. Indeed, the scripture declares so. (4-4-10)

The doubt here is whether there is the body, sense organs and others in respect of a liberated self or not. Or whether he has them or has not them according to his will.

The prima facie view is that the liberated self has never a body, sense organs and others as the scripture declares the absence of body in respect of a liberated self as evidenced in the text, "For one who is in the body, the destruction of good and evil does not happen. Good and evil do not affect one who is without a body" (Ch.Up.8-12-1). The second prima facie view is that the body, sense organs and others do exist in respect of a liberated self, as the scriptural text declaring that he has no body is related to a body caused by karma and as there is a scriptural text declaring that he has a body, as seen in, "He can assume one form, three forms" (Ch.Up.7-26-2).

The conclusion arrived at is as follows :- The liberated self has the body and indriyas and also has not the body and indriyas according to his will as the scriptural text declares the experience of a person without having a body as seen in, "He verily will be enjoying all auspicious qualities that are in the ether of the heart, called *Brahmaloka*, seeing thus through the mind" (Ch.Up.8-12-5) and also on account of the scriptural text, "He can assume one form, three forms" (Ch.Up.7-26-2).

The meaning of the sutra is as follows :- Badari is of the opinion that there is absence of body in respect of a liberated self. The sruti verily declares so as, "One who is without a body" (Ch.Up.8-12-1) and so on.

भावं जैमिनिर्विकल्पामननात् (4-4-11)

शरीरादिभावं जैमिनिर्मेने । कुतः ? विकल्पामननात् - विविधः कल्पः विकल्पः; ''स एकधा भवति त्रिधा भवति'' इत्यादिना मुक्तस्य हि विविधकल्पनमाम्नायते; आत्मन एकरूपस्याच्छेद्यस्य वैविध्यासम्भवाच्छरीरद्वारेणैव हि विज्ञायते वैविध्यम् ॥11॥

Jaimini declares the existence of the body and sense organs in respect of the liberated self; because of the declaration of the scriptures of manifoldness in regard to him. (4-4-11)

Jaimini is of the opinion that there is the existence of body and others. Why ? On account of the fact of the declaration of manifoldness in regard to him. Manifoldness means having many kinds of forms. By the scriptural statement, "He assumes one form, he assumes three forms" and so on, the manifoldness of form of the liberated self is ordained. As the self, which is of the one and same form is impossible of being cut, cannot possibly have many forms, this kind of manifoldness is understood to be only through the medium of the body alone.

द्वादशाहवदुभयविधे बादरायणोऽतः (4-4-12)

अतः उभयश्रुतेरिच्छातः, उभयविधम् शरीरवत्त्वमशरीरत्वं

च भगवान् बादरायणो मेने । द्वादशाहवत् - यथा द्वादशाह उभयश्रुतेस्सत्रं अहीनं च; ''द्वादशाहमृद्धिकामा उपेयुः'' इति सत्रं भवति ''द्वादशाहेन प्रजाकामं याजयेत्'' इत्यहीनम् ॥12॥

Badarayana is of opinion that on account of the fact of true will, the liberated self is of both kinds, as the case is with the *'dwadashaha'* sacrifices. (4-4-12)

'Ataha' – means through willing, as it is known from both types of scriptures, the venerable Badarayana is of the opinion that the liberated self is of both kinds such as having a body, and not having a body, This is just like the Dwadashaha sacrifice. Just like the Dwadashaha sacrifice is *'Satra'* as well as *'Aheena'*, on the account of the scripture describing both of these. The commandment such as, "Those who wish for wealth resort to the Dwadashaha" will be ordaining the *'Satra'*. The commandment, "By means of Dwadashaha sacrifice, one who desires children may be made to sacrifice" describes *'Aheena'*.

तन्वभावे सन्ध्यवदुपपत्तेः (4-4-13)

स्वेनेव सृष्टतनुप्रभृत्युपकरणाभावे परमपुरुषसृष्टैरुपकरणै र्भोगोपपत्तेस्सत्यसङ्कल्पोऽपिस्वयं न सृजति । सन्ध्यवत् - यथा स्वप्ने ''अथ रथान्'' इत्यारभ्य ''स हि कर्ता'' इति ''य एष सुप्तेषु'' इत्यारभ्य ''तदु नात्येति कश्चन'' इति चेश्वरसृष्टैरुपकरणैर्जीवो भुङ्क्ते-तथा मुक्तोऽपि लीलाप्रवृत्तेश्वरसृष्टैः पितृलोकादिभिर्लीलारसं भुङ्क्ते ॥13॥

In the absence of the body created by himself,

the experience of the liberated self will be compatible as in the case of the dream state. (4-4-13)

In the absence of the instruments of the body and others created by himself, the experience of objects becomes compatible through the instruments created by the Supreme Self and so though he is of true will, he will not create them by himself. It is just like the state of dream as declared in the scriptures beginning with the statement, "So then he creates the chariots" and concluding with, "He, the Paramatman, is the agent or creator" (Br.Up.4-3-10) and again in the passage beginning with, "He who is awake when these individual selves are asleep" and concluding with "None indeed can surpass him" (Kat.Up.2-2-8), the liberated self experiences the objects through the instruments created by the lord. Likewise, the liberated self experiences the joy of sporting with the world of fathers and others that are created by the lord who is engaged in play.

भावे जाग्रद्वत् (4-4-14)

स्वसङ्कल्पसृष्टतनुप्रभृत्युपकरणसद्भावे जाग्रत्पुरुषभोगवत् मुक्तो लीलारसं भुङ्क्ते, परमपुरुषोऽपि दशरथवसुदेवादि पितृलोकादिकमात्मनः सृष्ट्वा तैर्मनुष्यधर्मलीलारसं भुङ्क्ते; तथा मुक्तश्च सत्यसङ्कल्पत्वात् परमपुरुषलीलान्तर्गतस्वपितृलोकादिकं स्वयमेव सृष्ट्वा तैर्लीलारसमनुभवति ॥14॥

नन्वात्माऽणुपरिमाण इत्युक्तम्; कथमनेकशरीरेष्वेकस्याणोरात्माभिमानस्सम्भवतीत्यत्राह -

When there is the body and others created by

himself, the liberated self experiences the objects as in the waking state. (4-4-14)

In the presence of the body and other such instruments created by himself according to his true will, the liberated self enjoys the joy of sport just like a person in the waking state experiences. Even the Supreme Paramatman creates for himself the world of fathers and others like Dasharatha, Vasudeva and so on and enjoys through them the joy of sport suited to the qualities of a human being. Similarly, the liberated self also creates by himself, the world of fathers and others that are included within the divine sport and experiences the joy of play through them.

Should it be asked, how the one individual self who is atomic in nature can regard many bodies as his own as it has been declared that the individual self is atomic in nature, the sutrakara replies to this objection in the next sutra.

प्रदीपवदावेशस्तथा हि दर्शयति (4-4-15)

यथा प्रदीपस्यैकस्यैकदेशवर्तिनः स्वया प्रभयाऽनेक देशप्रवेशः; तद्वदात्मनोऽप्येकदेहस्थस्य स्वप्रभारूपेण ज्ञानेन सर्वदेहेषु यथासङ्कल्पमात्माभिमानानुगुणा व्याप्तिः संभवति- यथैकस्मिन् देहे हृदयादिदेशे वर्तमानस्याणोरपि सर्वस्मिन् देहे 'अहम्' इत्यभिमानानुगुणव्याप्तिः स्वप्रभारूपचैतन्येन, तद्वत् । तथा दर्शयति हि श्रुतिः, ''वालाग्रशतभागस्य शतधा कल्पितस्य च । भागो जीवः स विज्ञेयः स चानन्त्याय कल्पते'' इति । प्रत्यगात्मनोह्यणुत्वमेव स्वरूपमिति सूत्रकारमतम्,

"नाणुरतच्छ्रुतेरिति चेन्नेतराधिकारात्" इति परस्यैव महत्त्ववचनात् ॥15॥

ननु परंब्रह्मप्राप्तस्यान्तरबाह्यज्ञानलोपं दर्शयति श्रुतिः, "प्राज्ञेनाऽऽत्मना संपरिष्वक्तो न बाह्यं किञ्चन वेदनान्तरम्" इति; तत् कथं मुक्तस्य ज्ञानानन्त्यमुच्यत इत्यत्राह –

There is pervasion (*pravesha*) of the liberated self in many bodies just like the lamp. The scripture declares indeed like that. (4-4-15)

Just as there is pervasion of many places by a single lamp existing in a particular place through its own light, in the same way, the pervasion of the liberated self existing in a particular body happens through its own light of the form of attributive consciousness, in all bodies according to its true will which will be in accordance with the feeling of his own bodies. This is just like the pervasion of the atman, of the atomic nature existing in a particular part of the body such as the heart, happens in all parts of the body with the sense of one's own through the attributive consciousness which is of the form of luminosity. The scripture also declares likewise, "A hundredth part of the hundredth part of the tip of a hair is to be known as the size of the jivatman, the individual self. That individual self becomes, after release, infinite through his attributive consciousness" (Sve.Up.5-8). It is the opinion of the sutrakara that the essential nature of the individual self is being atomic in size, as he has declared in the sutra, "If it is said that the individual self is not atomic on account of scriptural statement declaring him otherwise, we say it is not so; because the context of that sruti is related to the other viz.,

Paramatman" (V.S.2-3-22). The Supreme Self alone is declared to be all pervasive.

An objection is raised here. The scriptural text, "When he is in the fond embrace of the omniscient self, he does not know anything external or internal" (Br.Up.4-3-21) declares that there is absence of external and internal awareness for one who has attained Brahman. Such being the case, how can omniscience be declared in respect of a liberated self ? The answer to this objection is given in the next sutra.

स्वाप्ययसम्पत्त्योरन्यतरापेक्षमाविष्कृतं हि (4-4-16)

नेदं मुक्तविषयम्; सुषुप्तिमरणयोरन्यतरापेक्षम् । आविष्कृतं हि श्रुत्या सुषुप्तिमरणयोर्निस्संबोधत्वम्, मोक्षदशायां सर्वज्ञत्वं च। सुषुप्तो तावत्, "नाह खल्वयमेवं सम्प्रत्यात्मानं जानात्ययमहमस्मीति, नो एवेमानि भूतानि । विनाशमेवापीतो भवति" इति । विनाशम्अदर्शनमित्यर्थः । मरणे च, "एतेभ्यो भूतेभ्यस्समुत्थाय तान्येवानु विनश्यति" इति । विनश्यति – न पश्यतीत्यर्थः । मोक्षे तु "स वा एष दिव्येन चक्षुषा मनसैतान् कामान् पश्यन् रमते य एते ब्रह्मलोके" इति, "सर्वं ह पश्यः पश्यति सर्वमाप्नोति सर्वशः" इति च ॥16॥

The declaration of the scripture that he does not know anything pertains to one of the two states viz., dreamless sleep and death. The sruti indeed reveals so. (4-4-16)

The scriptural passage quoted does not relate to the liberated self. It relates to either of the two viz., dreamless

sleep or death. The sruti has declared that he will be having no awareness in the state of deep sleep and death, but declares omniscience in the state of liberation. In the state of '*Sushupti*' or deep sleep, it is said, "The atman in that dreamless state does not know himself as 'I am this', nor does he know other beings. He gets himself verily destroyed" (Ch.Up.8-11-4). The term '*Vinasham*' means '*Adarshanam*' or non-perception. In the state of death, the scripture declares, "Rising up from these external elements, he perishes after them indeed" (Br.Up.2-4-12). The meaning of 'perishes' is he does not perceive. But in the state of liberation, "Indeed, the above mentioned person perceiving with his mind viz., divine eye (the attributive consciousness) enjoys all the qualities which are in the world which is Brahman" (Ch.Up.8-12-5), "This realiser sees everything and he will obtain everything from every side according to his will" (Ch.Up.7-26-2) – thus do the scriptures declare.

इति अभावाधिकरणम् ।

जगद्व्यापारवर्जाधिकरणम्

जगद्व्यापारवर्जं प्रकरणादसन्निहितत्वाच्च (4-4-17)

किं मुक्तस्य भोगः निखिलहेयप्रत्यनीककल्याणैकतानसकलेतरविलक्षणानवधिकातिशयानन्दमहाविभूतिरूपपरब्रह्मानुभव एव, उत जगत्सृष्ट्यादि जगन्नियमनरूपलीलाऽपीति संशयः । ''निरञ्जनः परमंसाम्यमुपैति'' इति श्रुतेः जगन्नियमनरूपलीलापीति पूर्वः पक्षः । राद्धान्तस्तु - ''यतो वा इमानि भूतानि जायन्ते'', ''सदेव सोम्येदमग्रआसीत्'', ''ब्रह्म वा इदमग्र आसीदेकमेव'', ''आत्मा वा इदमेक एवाग्र

आसीत्'', ''एको ह वै नारायण आसीत्'' इत्यादिषु परं ब्रह्म प्रकृत्यैव जगद्व्यापारः श्रूयते । तत्रतत्र प्रकरणे न मुक्तस्य सन्निधिरप्यस्ति । अतो जगन्नियमनरूपधुरावर्जं ''सोऽश्नुते सर्वान् कामान् सह ब्रह्मणा विपश्चिता'', ''स एको ब्रह्मण आनन्दः, श्रोत्रियस्य चाकामहतस्य'' इत्यनवधिकातिशयानन्दब्रह्मानुभवे मुक्तस्य साम्यम् । ब्रह्म हि स्वस्य परस्य चानुभूयमानमविशेषेणानवधिकातिशयानन्दं भवति, आनन्दस्वरूपत्वाविशेषात् । सूत्रमपि व्याख्यातम् ॥17॥

The liberated atman attains glory similar to Paramatman except in the matter of activity relating to the creation and others of the world; Because the context related to the activity of creation and others of the universe belongs to the Lord and also because the liberated atman is not associated with that context. (4-4-17)

The doubt here is whether the experience of the liberated self is only the experience of the Supreme Brahman who is possessing the great glory of infinite bliss unsurpassed, who is distinct from every other entity and who is of the sole nature of all auspicious qualities and opposed to all that is defiling or whether he experiences the sport of the form of ruling over the universe through creation and other things of the universe.

The prima facie view is that he will enjoy also the sport of the form of ruling over this universe as the scriptural statement ordains, "Being untainted, the liberated self attains the highest degree of equality with Brahman" (Mun.Up.3-1-3).

The conclusion arrived on the other hand is as follows :- In the scriptural statements such as, "From whom all these beings are born" (Tait.Up.3-1-1), "O good looking one! All this was Sath alone in the beginning before creation" (Ch.Up.6-1-2), "Brahman indeed was all this , the one only, before creation" (Br.Up.1-4-11), "Prior to creation, all this was the atman alone" (Aitha.Up.1-1), "Indeed Narayana alone, the one only, was prior to creation" (Mahopanishat.1-1), the function (or activity) of the creation of the universe is expounded only as related to Brahman. In those several contexts, even the presence of the liberated self is not noticed. Therefore, the equality of the liberated self to Brahman is only regarding the experience of the unsurpassingly blissful Brahman, divested of the burden of the form of ruling over this universe as evidenced in the texts, "He enjoys all the auspicious qualities of Brahman along with the all-knowing Brahman" (Tait.Up.2-1), "It is the one unit of the joy of Brahman and of one, steadfast in Brahman and unaffected by desire" (Tait.Up.2-8). Brahman indeed is of the nature of unsurpassed supreme bliss while being experienced by itself or others without any distinction, as it is of the essential nature of supreme bliss without any difference. The sutra also is explained by this.

प्रत्यक्षोपदेशादिति चेन्नाधिकारिकमण्डलस्थोक्तेः (4-4-18)

प्रत्यक्षं-श्रुतिः ''तस्य सर्वेषु लोकेषु कामचारो भवति'', ''इमान् लोकान् कामान्नीकामरूप्यनुसञ्चरन्'' इत्यादिश्रुत्या मुक्तस्य जगद्व्यापारोपदेशात् सोऽपीति चेत्-तन्न आधिकारिकमण्डलस्थोक्तेः, आधिकारिकाः-परमपुरुषेण लोकनियमनाधिकारे नियुक्ताः हिरण्यगर्भादयः। मण्डलानि तेषां

लोकाः तत्स्थभोगेषु मुक्तस्य यदीच्छा वर्तते, तत्रतत्र यथाकामं परमपुरुषानुग्रहेण वर्तमानः तत्रस्थान् भोगान् भुङ्क्ते इति तथा श्रुत्योक्तेः। ''कामान्नी'', ''कामचारो भवति'' इति हि श्रूयते; न नियुङ्क्ते इति ॥18॥

उत्पत्त्यादिविकारवर्ती हेयमिश्रोऽत्यल्पश्च कथं मुक्तस्य भोगो भवति, यदिच्छातस्सर्वेषु लोकेषु कामचार इत्यत्राह-

Should it be said that there is not the absence of the function of the creation of the universe in respect of the liberated self as there are scriptural teachings to that effect, we say it is not so; because those scriptural statements teach about the enjoyments which are in the worlds of those deities who hold offices. (4-4-18)

'*Pratyaksham*' means vedic statements. If it is argued that there is the function of creation and others in respect of the liberated self as the function of the creation of the universe is taught in respect of the liberated self in scriptural statements such as, "He is free to move as he likes in all the worlds" (Ch.Up.7-25-2), "He, the liberated self moves about in all these worlds enjoying whatever things he likes and assumes whatever form he likes" (Tait.Up.3-10-5), we say it is not so. Because these statements are related to the spheres of the deities who hold office. Those who hold offices, '*Aadhikaarikaaha*', are HiranyaGarbha and others who are appointed by the Supreme Purusha in posts having authority in ruling over the respective worlds. '*Mandalani*' means their worlds. If a desire arises in a liberated self to experience the objects in those worlds, he will move there and there according to his

desire on account of the grace of the Supreme Self and enjoys the objects of experience existing there. The above scriptural statements declare thus. The sruti expressly declares that he enjoys all those things as evidenced in, "Enjoying whatever things he likes" and "assuming whatever form he likes" (Tait.Up.3-10-5) and it does not say that he rules over all those things.

If it is asked how that which is subjected to change such as origination and others and that which is mixed up with the defiling and which is little becomes an object of experience to the liberated self, that the scripture declares that the liberated self will move at his will in all worlds according to his desire – the reply is given in the next sutra.

विकारावर्ति च तथा हि स्थितिमाह (4-4-19)

चशब्दोऽवधारणे । उत्पत्त्यादिविकारेषु न वर्तत इति विकारावर्ति - परं ब्रह्मैव । निर्धूतनिखिलविकारं निखिलहेय प्रत्यनीककल्याणैकतानं निरतिशयानन्दं परब्रह्म सविभूति सकलकल्याणगुणं मुक्तस्य भोग्यम्; तद्विभूत्यन्तर्गतत्वेन विकारवर्तिनां लोकानामपि मुक्तभोग्यत्वम्; तथा हि परस्मिन् ब्रह्मणि मुक्तस्यानुभवितृत्वेन स्थितिमाह श्रुतिः - "यदा ह्येवैष एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं प्रतिष्ठां विन्दते अथ सोऽभयं गतो भवति", "रसो वै सः रसं ह्येवायं लब्ध्वाऽऽनन्दी भवति" इति । ब्रह्मनिष्ठो ब्रह्मैव लब्ध्वाऽनन्दी भवतीत्यर्थः । ब्रह्म हि निरतिशयानन्दस्वरूपं निरतिशयकल्याणानन्तगुणकमनन्त महाविभूति च । तत्र सविभूतिकब्रह्मानुभवाय विभूत्येकदेश भूतलोकेषु सञ्चरतस्तत्रतत्र कामचारो भवतीत्युच्यते ॥19॥

The nature of Brahman alone which is not subjected to modification is the object of experience to the liberated self. The scriptures speak likewise the existence of the liberated self in such Brahman. (4-4-19)

The term '*Cha*' is used in the sense of emphasis. That which does not exist in modifications such as birth and others is '*Vikaaraavarthi*' i.e., verily Supreme Brahman itself. The Supreme Brahman, which is divested of all kinds of modifications, which is of the sole nature of all auspicious qualities and which is opposed to all that is defiling, which is of the nature of Supreme Bliss, along with all his glories and all auspicious qualities, is the object of experience to the liberated atman. That worlds also that are subjected to modifications, that are included in his glory are objects of experience to the liberated self. The scriptures declare the state that the liberated self remains an enjoyer in the Supreme Brahman as evidenced in the texts, "Whenever this one, the upasaka, gets established in this unperceivable, bodyless, inexpressible, and groundless, for gaining fearlessness, then he comes upon fearlessness" (Tait.Up.2-7-1), "That Brahman indeed is bliss; one becomes possessed with bliss gaining this very same bliss" (Tait.Up.2-7-1). One who is steadfast in Brahman, gaining that Brahman alone becomes blissful, that is the meaning of the statement. Brahman is of the essential nature of infinite bliss and characterised by infinite auspicious and unsurpassed qualities and possessing great glories. It is declared by the scriptures that the liberated self moves according to his will in the worlds that comprise a part of the great glory of Brahman, for experiencing Brahman along with its glory.

दर्शयतश्चैवं प्रत्यक्षानुमाने (4-4-20)

उत्पत्यादिजगन्नियमनं परस्यैव । मुक्तस्य तु परब्रह्मानुभव एव भोग इत्युक्तमेवार्थं प्रत्यक्षानुमाने श्रुतिस्मृती दर्शयतः ''तस्माद्वा एतस्मादात्मन आकाशस्संभूतः'', ''भीषाऽस्माद्वातः पवते'', ''एतस्य वा अक्षरस्य प्रशासने गार्गि सूर्याचन्द्रमसौ विधृतौ तिष्ठतः'' इत्यादिकाश्रुतिः; स्मृतिरपि ''अहं सर्वस्य प्रभवः'', ''अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा'', ''विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत्'', ''मत्तस्सर्वं प्रवर्तते'', ''सोऽभिध्याय शरीरात् स्वात्सिसृक्षुर्विविधाः प्रजाः'', ''प्रशासितारं सर्वेषाम्'' इत्यादिका परविषया । ''अथाकामयमानः - योऽकामो निष्काम आप्तकामः'' इत्यादिका श्रुतिः, स्मृतिरपि, ''प्रियो हि ज्ञानिनोऽत्यर्थमहम् ...।'' ''आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् । वासुदेवस्सर्वमिति स महात्मा सुदुर्लभः'' ''मां च योऽव्यभिचारेण भक्तियोगेन सेवते । स गुणान् समतीत्यैतान् ब्रह्म भूयाय कल्पते''। ''ब्रह्मणो हि प्रतिष्टाऽहममृतस्याव्ययस्य च । शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च'' इत्यादिका मुक्तविषया ॥20॥

And the srutis and the smrithis show thus alone. (4-4-20)

'*Pratyaksha* and *Anumana*' i.e., the sruti and the smrithi show the same truth that was mentioned earlier viz., the nature of ruling over the worlds by means of creation and others belongs only to the Supreme Brahman and that the experience of Supreme Brahman alone is the enjoyment of the liberated atman. The srutis are such as,

"From that Brahman of this nature ether was produced" (Tait.Up.2-1), "The wind blows out of His fear" (Tait.Up.2-8-1), "Indeed under the Supreme Command of this Akshara, O Gargi, the Sun and the Moon stand well supported" (Br.Up.3-8-9). The smrithis also declare likewise as seen in the following passages, "I am the cause of all other entities" (Gita.10-8), "I am the cause of the creation and likewise the destruction of all other entities" (Gita.7-6), "I stand supporting the whole world by a small part of my power" (Gita.10-42), "All this universe functions on account of myself", "Willing to create the various kinds of creations from this body" (Manu.1-7), "The ruler of all other entities" (Manu.12-122), these statements relate to the Supreme Paramatman. "But a man who does not desire, from whom all desires have departed, who has obtained all desires, who has his own self as his object of desire" (Br.Up.4-4-6) – such scriptural statements declare the same truth. Even in the smrithi text it is declared thus, "I am exceedingly dear" (Gita.7-17), "Such a devotee who has his mind and intellect fixed in me, is firmly established in me alone, the highest goal" (Gita.7-18), "Such a great soul who realises that Vasudeva is verily all this, is very rare" (Gita.7-19), "He who meditates upon me with steadfastness through Bhakti yoga, he transcends these three qualities of matter and becomes worthy of experiencing his essential nature which is distinct from matter" (Gita.14-26), "I am the support for the attainment of the essential nature of the jivatman which is distinct from matter, which is free from re-birth and which is eternal. I am the cause of even that Bhakti yoga which is the cause of the eternal fruit. I am also the cause of the attainment of unique bliss" (Gita.14-27) – these statements relate to the nature of liberated atman.

भोगमात्रसाम्यलिङ्गाच्च (4-4-21)

"सोऽश्नुते सर्वान् कामान् सह ब्रह्मणा विपश्चिता" इति मुक्तस्य ब्रह्मानुभवभोगमात्रब्रह्मसाम्यवचनाल्लिङ्गाच्च जगद्व्यापारवर्जमिति निश्चीयते ॥21॥

यदि नियन्तृत्वं परस्यैव, एवं तर्हि स्वतन्त्रत्वेन मुक्तं परः कदाचित् पुनरावर्तयिष्यतीत्याशङ्क्याह -

Because there is an indication that equality relates to mere enjoyment of bliss, the liberated self is not having the function of creation and others. (4-4-21)

On account of the declaration of the scripture that the liberated self has equality with Brahman in respect of the bliss of the experience of Brahman as evidenced in the text, "He attains all auspicious qualities along with the omniscient Brahman" (Tait.Up.2-1-1) and also on account of the indications, it is decided that the equality of the liberated atman with Brahman is devoid of the functions relating to the creation of the world and so on.

If the characteristic of rulership is only for the Supreme Paramatman, then it may be doubted that the Supreme Paramatman may at some time, by virtue of his independence, cause the liberated self to return to the world of *Samsara*. The sutrakara furnishes his answer to this doubt in the next sutra.

अनावृत्तिः शब्दादनावृत्तिः शब्दात् (4-4-22)

अस्य मुक्तस्यानावृत्तिः शब्दादवगम्यते; यथा "यतो वा

इमानि भूतानि जायन्ते" "सोऽकामयत बहु स्यां प्रजायेयेति" "यः पृथिवीमन्तरो यमयति", "यआत्मानमन्तरो यमयति" इति शब्दात् परमपुरुषस्य स्रष्टृत्वं नियन्तृत्वंचावगम्यते-तथा "एतेन प्रतिपद्यमाना इमंमानवमावर्तं नावर्तन्ते", "स खल्वेवं वर्तयन् यावदायुषं ब्रह्मलोकं अभिसंपद्यते न चपुनरावर्तते", "मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् । नाप्नुवन्ति महात्मानस्संसिद्धिं परमां गताः। आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन । मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते", "इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः । सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च" इति शब्दादेवैनं कदाचिदपि नावर्तयतीत्यवगम्यते । सूत्रावृत्तिस्तु शास्त्रपरिसमाप्तिं द्योतयतीति सर्वं समञ्जसम् ॥22॥

There is non-return of the liberated self to this world because the scriptures declare so. There is non-return to this world because the scriptures say so. (4-4-22)

It is made out from the scriptures that there is no return of this liberated self to this world. Just like the fact of the creatorship of this universe and the rulership of Paramatman is known from the scriptural statements such as, "From whom all these beings are born" (Tait.Up.3-1), "He willed, 'may I become many, may I be born'" (Tait.Up.2-6), "He who rules over the earth from within" (Br.Up.3-7-3), "He who rules over the atman being within" (Br.Up.Madh.3-7-22). Similarly, from scriptural statements such as, "Those who attain Brahman through this path of Archiradi do not return to this world of human beings" (Ch.Up.4-15-6), "Living in this way the full life of

his, he attains the world of Brahman and never more returns to this world" (Ch.Up.8-15-1), "The great souls who have attained perfection having come to me are never more subjected to re-birth which is the abode of sorrow and which is transcient by nature", "Arjuna, all the worlds from the world of Chaturmukha Brahman downwards are subjected to re-birth; but O, Son of Kunti, on attaining me, there is no re-birth" (Gita.8-15, 16), "Gaining this knowledge of mine, those that attain similarity with me are not born again at the time of creation and they will not be subjected to sorrow at the time of destruction" (Gita.14-2) – it is made out that the liberated self will not return to this world at any time. The repetition of the sutra is for suggesting the conclusion of the Shastra. Thus everything is consistent and compatible.

इति जगद्व्यापारवर्जाधिकरणम् ॥

इति श्रीभगवद्रामानुजविरचिते वेदान्तदीपे चतुर्थस्याध्यायस्य चतुर्थः पादः

वेदान्तदीपः संपूर्णः

श्रीमते भगवद्रामानुजाय नमः ॥

श्रीरस्तु । शुभमस्तु ।

Summary of Adhikaranas

Chapter 3, Pada 1

As a preface to the third chapter, Ramanuja reviews in the Shri Bhasyam what has been established in the course of the first and second chapter of the Vedanta Sutras.

The Vedanta texts establish that the Supreme Brahman is the object of meditation on the part of all aspirants desirous of attaining the Supreme Brahman, getting rid of the bondage of migration. It is established here that Brahman is the sole cause of the entire universe and that Brahman is not touched by even a shadow of imperfection and that it is an ocean of supremely exalted auspicious qualities and is totally different and distinct from every other entity. This truth has been established on solid grounds in the second chapter where the Sutrakara has answered the objections regarding Brahman being the cause of the entire Universe through a process of constructive and critical reasoning.

In the third chapter it is expounded for the purpose of developing renunciation or vairagya, the imperfections of the jivatman in all states such as the state of transmigration, the dream state, the state of deep sleep and the state of swoon. The first pada of the third chapter is known as "*JivadoshaPada*" and the second pada of the third chapter is known as "*Ubhayalinga pada*" where the infinite unsurpassed glory of Brahman is established. This is meant for inculcating a strong desire for attainment of Brmahan. The third pada of the third chapter determines the nature of several Upasanas or meditations and clarifies differences between the several Upasanas or identities of the several meditations that are prescribed in the Upanishads. The

several attributes of Brahman that are to be meditated upon in several meditations have been determined in this pada. As this happens to be the prime subject of the third chapter, the third chapter is often designated as related to the exposition of the means of attainment of Brmahan or *Sadhana Adhaya.* The fourth pada of the third chapter establishes that jnana of the form of meditation is the path way to the attainment of the highest Purushartha.

In the first pada of the third chapter there are six *Adhikaranas* or topics and they highlight the nature of the transmigration of the jivatman from one body to another.

1. Tadantara Pratipatyadhikarana

In this Adhikarana it is brought out through a close examination of the relevant texts of the Chandogya Upanishad that Jivatman moves from one body to another after death, being necessarily enveloped with the subtle elements that form the nucleus of the new body.

The prima facie view is that he goes alone without being associated with the subtle elements, as the subtle elements are available everywhere. In this context, the texts expounding the *Panchagni Vidya* are examined closely. The question posed to Shwethaketu was, 'Do you know how water oblated in the fifth fire becomes signified by the word *Purusha*?'. Here, five fires are mentioned such as the fire of *Dyuloka* or the world of *Swarga,* the fire of *Parjanya,* the fire of *Prithivi or* earth, the fire of *Purusha* and the fire of the form of woman and the five oblations viz. the *Shradha, Soma, Vrushti, Annam and Retas* are described as oblations to be offered in the respective fires and when the waters are oblated in the fifth fire, they assume the name of *Purusha.* Here it is clarified that by the term

waters, that water alone is not mentioned, but, the combination of all the elements is called by the term *Aapaha* and it is mentioned as water because that is predominant in that combination. It is made out that the subtle elements that are the support of all the sense organs move when the *jeeva* passes out of the body, along with the *jivatman* . It is clarified here that the term *shradha* signifies waters alone. The *jivatman* moves associated with all the subtle elements and the subtle sense organs and attains the moon or the *Somaloka*. The term *Somaraja* signifies the *jeeva* alone and the meaning of the statement, 'the gods devour him', is that such a *jivatman* becomes an instrument to the experience of the gods. Thus, it is affirmed in this section that in the process of transmigration, there is necessarily material contamination and the consequent imperfection. The subtle body or the *sookshma sharira* continues its contact with the *jivatman* during transmigration from one body to another and therefore death or separation from the body is not a solution for getting rid of karma.

2. Krtatyayadhikaranam

In this section, it is described that a *jeeva* who has done meritorious deeds such as sacrifices, charity and humanitarian deeds (*Ishta, Purtha, Datta*), attains *Somaloka* through the path of the *dhoomamarga* , and enjoys certain heavenly enjoyments. After experiencing the results of the good deeds, he comes back to this world by the same path by which he reached *Somaloka* or by a different route. The doubt that arises here is, whether he exhausts all his *karmas* and comes back without any residual *karma* or not.

This *adhikarana* answers this doubt and asserts that all his previous *karmas* do not get destroyed by experience. A substantial part of his *karma* yet remains after experience and he returns to this world to experience the results of those *karmas* good and bad. Only that *karma* which yielded the experience of heaven was cleared by experience. The *sruti* points out that those whose conduct has been good will be born in noble births whereas those whose conduct is evil will be born in evil births. It is further clarified that the term *'charana'* indicates *punya and papa* and it is clarified further that it is to be known that *punyakarma* certainly depends on *achara*. So, it is decided in this section that those who return to this world from *Somaloka* do come back with residual *karma*. This section also emphasizes that the *jivatman* is having the imperfection of the form of domination by *karma*. The term *yavathsampatham* signifies the exhaustion of that particular *karma* which had commenced to yield the results.

3. Anishtaadhikaryaadhikaranam

The meaning of the statement that is found in Kaushitaki Upanishad such as *'All* who depart from this world go to the moon alone' is clarified in this section. Should it be said that even sinners who have not done any good deed also go to the world of the moon to return to this world, it is answered that it is not compatible to say so, as Arichiradi is the path for attaining Brahman, attainment of the world of moon through the *Dooma marga* is possible only for those who have done good deeds. Those sinners who have not done any good deed can neither attain Brahman through Archiradi nor attain the moon through the *Doomadi* because they are bereft of

jnana and *karma*. For those people there is no requirement of the fifth oblation for getting a body. They go through the path of sin which is known as *Kashtaagathihi*.

4. TatSvabhaavyaapathyadhikaranam

It is pointed out in the scriptures that the souls descending from the world of the moon pass through various factors like Akasha and others until they enter the mother's womb. The question that is decided in this section is whether they become verily those factors or they become closely associated with Akasha and others.

The prima facie view is that they attain truly bodies like *Akasha* and others as *Shradha* becomes the moon or *Somaraja* .

The conclusion that is arrived here is that the souls become closely associated with those entities like *Akasha* and others , attaining similarity with them. They do not assume the state of *Akasha* and others as they are not going to experience *'sukha or dukha'* that is the effect of *karma*. So the souls that descend from the moon attain the state of similarity with *Akasha* and others.

5. Nathichiradhikaranam

The question whether the souls that have attained similarity with Akasha and others stay very long with such entities or they stay for a short time is decided in this section.

It is decided that the descending *jeevatmans* from the moon stay with *Akasha, Vayu, Abhra, Megha, Varhsa* and so on, do not stay long with those entities as there is a particular mention of the soul finding difficulty in coming out of the position of seeds. It is expressly mentioned that

the descending soul finds it very difficult and takes a long time to come out of the position of seeds. Therefore it is understood that the *jivatman* does not stay long with other entities such as Ether and others.

6. Anyadhishtithaadhikaranam

The scripture declares that the souls descending from the moon become the cloud, fall upon the earth in the form of rain and are born as corn, rice and others. It is decided in this section that the descending souls themselves are not born with plants and others as their bodies, but they cling to plants and others they are ensouled by other souls. It is pointed out here that they had not done any *karma* that would result in the assumption of such bodies. If it is argued that they are destined to be born as corn and others on account of the performance of sacrifices involving the injury on animals like horses in the course of the performance of the vedic sacrifices, it is replied that the performance of sacrifices and others is ordained by the scriptures and the killing of the animals in the sacrifice is not a sin. So it is determined that the *jivatman* is associated with the factors like Akasha and others assuming similarity with them.

So, in this pada it is clearly made out that the *jeevataman* carries with him determining antecedents such as the subtle elements, and the fact of *punya and papa* done from beginningless time which are waiting to yield the results at some future time. So the *jivatman* carries all imperfections even while transmigrating from body to body and it is to be clearly understood that one has to undertake the path of spiritual perfection for getting rid of all imperfections.

Chapter 3, Pada 2

In the second pada of this chapter there are eight Adhikaranas and of them the first four Adhikaranas deal with the different states of the *jeeva,* such as the dream state, dreamless state and swoon. It is pointed out here that the *jivatman* is subjected to imperfections in all these states. The last four sections are devoted to the exposition of the unsurpassed glory of Supreme Brahman. It is expounded here that the Supreme Brahman is a home of all auspicious qualities and is never touched by even the scent of imperfection. In the concluding Adhikarana of this Pada, it is determined that the Supreme Paramatman is verily the bestower of the fruits of all deeds, secular and spiritual. So this Pada lays out very clearly what one should aspire to attain and what one should renounce.

3.2.1 Sandhyaadhikarana

The subject matter of this section is the nature of the dream world. It is discussed here about the creator of the objects that are experienced in the state of dream. The Brihadaranyaka Upanishad and the Katopanishad declare about the creator of the object of the dream state as, "In that state of dream there are no ponds, there are no tanks and rivers, but He creates the ponds, tanks and rivers for he is the creator". This section determines who that creator is.

The creation which happens in the state of dream is only on account of the True Will of the Supreme Paramatman. That creator is not the jivatman. Though the *jeevataman* has the fact of True Will as his attribute, it is clouded on account of his *karma.* The creation of the objects in the state of dream that are experienced only by

such and such persons lasting for such and such time verily on account of the True Will of the Supreme Paramatman. This creation is the most wonderful one and it is of the form of apportioning the fruits of the petty deeds of the good and bad *karmas* of the *jivatman*.

As it is pointed out that the dream indicates the good or bad happenings that would come in future, this creation of the objects of the dream is certainly by Paramatman Himself. It is pointed out in this context that the essential nature of the jivatman is hidden and not manifested owing to the Will of the Lord. So, it is decided in this section that the dream state is true and not illusory and the objects in the dream state are created to last for such and such a time, to be experienced by such and such people, by the Supreme Paramatman alone.

3.2.2 tadabhavadhikaranam

This section concerns itself with the third stage viz. the state of *sushupti*. Even in this stage the jivatman does not happen to know Himself or any other object. There is neither the experience of the waking world nor the experience of dream in this state. When this state was taught to Indra, he returns again to Prajapathi being dissatisfied on account of the fact that the Atman does not know himself as 'I am this' nor does he know other things. He appears as if destroyed. This points out that the state of deep sleep is not free from imperfection.

In this section, the seat of *sushupti* is determined. The scriptures state the nerves called *hita*, the pericardium, and also the Supreme Brahman as the place of deep sleep. It is declared in this section that all the three are to be combined as in the combination of the mansion, the couch and the bed.

Brahman is in the place of the bed as it happens to be resting place of jivatman in deep sleep. Though the jivatman rests in Brahman during deep sleep, he does not know that he is united with Brahman or he does not know that he is coming from Brahman, as he is dominated by karma. So it is decided that even in the state of deep sleep there are imperfections for the jivatman.

3. Karmanusmriti-shabdavidhyadhikaranam

In this section it is examined whether the same atman who goes to deep sleep uniting with Paramatman wakes up after deep sleep or a different person arises up?

It is determined here that there is identity and continuity between the pre-sushupti and the post-sushupti self. It is not a different self that wakes up from sushupti. Four reasons are mentioned in support of this fact that one and the same person rises up after deep sleep:

1. The person has to experience the results of his past karma.
2. There is recollection on the part of the person who goes to sushupti as 'I have risen out of sushupti'.
3. The words of the scripture also are like that.
4. If the person who goes to deep sleep does not rise from it, going to sushupti itself would be moksha. But in that case all scriptural commandments prescribing the means of liberation would become meaningless.

Therefore the jivatman rests in the state of sushupti in Paramatman to get relieved of the stress of the waking and dream state and arises afterwards.

4. Mugdhadhikaranam

In this section the state of swoon is examined and it is pointed out that it also carries imperfections and is not a solution for the ills of samsara. The state of swoon is also one of the states that the jivatman is subjected to. If it is said that it is one of the three states mentioned earlier, it is pointed out that in neither deep sleep nor death nor dream nor waking state. It is the state of half death.

In the above four sections it is pointed out that the jivatman carries imperfections and when the jivatman realises this nature of his, he develops dispassion or vairagya and takes a genuine turn in life for his upward evolution.

The next four sections of this chapter are meant for expounding the glory of Paramatman and they are meant for causing an intense desire for attainment of Paramatman.

5. Ubhayalingadhikaranam

This is a fundamental Adhikaranam where the twofold characteristics of Brahman viz. 1. being the abode of all auspicious qualities and 2. being divested of all that is defiling, are conlcusively decided. In the previous sections certain imperfections that happened to the jivatman on account of the different states such as waking state, and others were outlined. It is examined whether those imperfections taint Paramatman also who is along with the jivataman as his inner controller in all states. It is decided after close examination that Brahman is never tainted by any imperfection though Brahman resides in all entities in all states. The Chandogya text clearly declares that Brahman is opposed to all evil, and is free from oldage, death, sorrow, hunger or thirst and affirms that he has true

desire and true Will. This fact of *"Ubhayalingatva"* viz. 1. being opposed to all that is evil and at the same time 2. being the home of all auspicious qualities is confirmed by all smruthis and adumbrate texts.

The Brihadaranyaka text that expounds the *antaryamitva* of Bhagavan declares in every statement that Brahman is amruta or one who is untouched by the defects of the objects in which he abides. If it is asked whether these attributes of *Apahatapapmatva* and others are not like the characteristics of the jivatman also, it is replied that it is not so, because, on account of the Will of the Lord, they are clouded by karma in the state of migration, leading to the contact of these respective defects of those objects. The Katopanishad expressly mentions that Paramatman shines out even without eating the fruit of karma though He is clinging to the same tree along with the jivatman. Brahman is the principal ruler and he is not having a form due to karma like the jivatman. The statement *"Satyam jnanam ananthamˮ* does not ordain the undifferentiated nature of Brmahan, but on the other hand establishes its unconditional existence or *sattha*, His all-embracing omniscience and the nature of His being not limited due to time, space or object.

The statement *"Satyam jnanam anantham"* does not negate other attributes to Brahman. The two examples viz. the reflection of sun in water and the presence of ether in all entities are given here to point out that Brahman is not tainted by any defect whatsoever. Though ether has contact with all objects, it is not tainted by any defects of those objects, just as the sun is not tainted by the defects of its reflection in water. Likewise Brahman is not tainted by any defect. As the sun does not really abide in water, he is not

touched by the defects. On account of the essential nature of *Apahatapapmatva* of Paramatman, the defects of the objects do not taint Him even while He abides within them. The statement of Brihadaranyaka Upanishad viz. "*Not this much. Not this much* " declares only the negation of 'that-much-ness' of Brahman and it does not negate what was taught earlier on the two forms of Brahman. This becomes established by what the same text declares further on as "there is nothing higher than that Brahman who has been declared by the term *Not this much only*". The fact of being characterised by the Universe of the form of the corporeal and the non-corporeal is verily an attribute of Brahman. So it is determined in this section that Brahman is characterised by *Ubhayalingatva*.

6. Ahikundalaadhikaranam

In this section the relationship between Brahman and the non-sentient order is examined and determined. It is claimed that the non-sentient order is a particular modified state of Brahman itself on account of the scriptural statements "Indeed there are two forms of Brahman", "All this is Brahman", "I shall articulate the difference in names and forms entering into these deities". This prima facie view gives the example of snake and its coils to point out that there is both difference and non-difference between Brahman and the non-sentient principle.

The second prima facie view is that the non-sentient principle is a form of Brahman itself just as the light and its luminosity as both of them belong to the same class.

Theses two views are countered on account of the defects in those two views. If it is admitted that the particular state of Brahman itself is the non-sentient, all

defects happen to Brahman. The example of the snake and the coil is inappropriate. The second view also is not tenable because they may belong to the same class and that will be only a genus that is found in Ishwara and the other entities and that view is opposed to the declaration of the smruti and srutis. Therefore the conclusion that the sutrakara arrives at is that it is the relationship of '*Amsha*' and the '*Amshi*', as is found in respect of the jivatman and Brahman. So it is determined here that the *AmshaAmshi bhava* is of the form of *Visheshana and Visheshya* and it is to be understood that the non-sentient principle is an inseparable attribute or *Apruthak sidhdha visheshana* of Brmahan.

It is thus conclusively established that the non-sentient order and the sentient order are ever dependant upon the Supreme Brahman by virtue of their being inseparable attributes of Brahman.

7. Paradhikarana

It is examined in this section whether there is any other entity more celebrated than the Supreme Brahman characterised by *Ubhayalingatva*. There is room for doubt on account of certain statements of the scripture that are appearing to be pointing to something greater than the Supreme Brahman. Such statements are as follows:- "This self is a bank or a bridge", "crossing the bridge the blind become the non-blind", "Brahman has four quarters or padas", "Brmahan has sixteen parts", "What is higher than that which is without form?" . The Sutrakara explains the meanings of these scriptural statements in five sutras and establishes that there is no other entity more celebrated than the Supreme Brahman. The term *setu* or bridge signifies that Brahman is holding separately all these

worlds, so that they may not be mixed up with one another.

The term *tarati* teaches that Brahman is to be attained. The mention of quarters and parts is meant for the purpose of meditation. The term *tataha* in the statement *tato yaduththaratharam* is having the meaning of *tasmaath* or therefore. The meaning of that statement is as follows:- 'The statement made earlier is concluded by mentioning the reason as follows - Therefore that Being which is higher than all others has no form or body due to karma and no imperfection'. Those who know this become immortal. While those who do not know Him attain misery. It is thus established on firm grounds that there is no entity more celebrated than the Supreme Paramatman.

8. Phaladhikaranam

The question that is determined here is whether the fruits worldly and the other-worldly and the fruit of emancipation from samsara of the form of attainment of Paramatman – are obtained from the performance of the prescribed karmas or from the Supreme Brahman, the bestower of all fruits of all karmas. The Poorvamimamsaka advances the view that the several karmas such as sacrifices, charity and meditations and so on that are prescribed by the shastras yield the results by themselves through an *apoorva* that is produced by those deeds.

The conclusion that is arrived at is that all these actions such as sacrifices and others are modes of worship of the Lord and the Supreme Paramatman grants all those fruits being pleased with those karmas. The root *yaj* signifies the worship of the deity and even the sacrifices and others have the form of the worship of the Lord. The karma by itself cannot yield the result at some future time; because it is

momentary and it is destroyed at that moment itself. The assumption of an *apoorva* which is not established by the scriptures is not tenable. Therefore it is to be admitted that the Supreme Paramatman alone is the bestower of all fruits for all karmas, secular and vedic. It is the Supreme Paramatman alone who grants the fruit of moksha to those aspirants that meditate upon Him. Even upasana by itself cannot yield the result. This section establishes that the Supreme Paramatman is worshipped by all kinds of actions and that He alone is the giver of the fruit. The *Aradhyatva* and *Phalapradatva* of Paramatman is established in this section.

Chapter 3, Pada 3

This pada or quarter of this chapter considers the theme of different meditations enjoined in the Upanishads to find out which of them are identical and which of them are different from each other. At a time when the different types of meditations were practised by earnest aspirants, this kind of consideration was of paramount importance. This is a long section and on account of this consideration, the third chapter itself was designated as the *Sadhana adhyaya*. While determining the identity or otherwise of different meditations, four factors are taken into consideration. They are 1. *Chodana* or injunction *2. Phala Samyoga* or the fruit *3. Rupa* or form *4. Nama* or name. When these are different, the meditations are different. If they are identical they are non-different. The entire area of Upasana is reviewed from these points of view.

1. Sarvavedanta pratyayaadhikaranam

The topic that is examined in this section is whether the meditations such as *Vaishvanara vidya, Dahara vidya*

and others are different from one another as they are taught in different Upanishads.

The prima facie view is that they are different from one another, as they are taught in different contexts and as they are repeated.

The Sutrakara declares after close examination that they are not different from one another though they are taught in different branches. The refinement of *Shirovrata* and others mentioned in some branches are not accessories to meditation but they are only related to the study of the veda. When the same meditation is enjoined in different Upanishads the characteristics of the object of meditation mentioned in different Upanishads are to be combined and meditated upon.

2. Anyathaatvaadhikarana

The meditation upon Udgitha is enjoined in both the Chandogya and Brihadaranyaka Upanishads. Udgitha should be meditated upon with the view of Prana for bringing about the conquest over enemies. Here, the doubt arises whether they are the same or different.

The decision arrived in this section is that these are not the same meditation.

In Chandogya Upanishad it is ordained that one should meditate upon the Pranava which is a part of the Udgitha; In Brihadaranyaka, the Udgata who is the meditator upon the whole of the Udgitha is to be meditated upon having the view of Prana. So these are two are different meditations.

3. Sarvabhedadhikarana

Pranavidya is enjoined in Chandogya, Brihadaranyaka

and Kaushitaki Upanishads. In Chandogya and Brihadaranyaka, Prana is ordained to be meditated upon as characterised by the qualities of being the eldest (Jyaishtya) and the most celebrated (shraishtya).

It is also to be meditated upon as having the characteristics of *Vashishtatva, Pratishtatva, Sampatva and Aayathanathva* – that are the qualities of *Vak, Chakshush, Shrothra and the Manas* . In Kaushitaki Upanishad only Jyeshtatva and Shreshtatva are mentioned. Vashishtatva and others are not medntioned as related to Prana. Therefore there is room for doubt whether they are different meditations or the same. It is claimed that they are different as there is difference in form. After examination it is determined that there is no difference in these meditations. The fact of Prana being the eldest and the most celebrated is confirmed in Kaushitaki and the existence and functioning of *Vak* and others are dependent upon Prana. So it is implied there also. The meditation upon Prana is the same.

4. Anandadyadhikarana

In this section it is examined whether the qualities such as Ananda and others that determine the essential nature of Brahman are to be combined in all kinds of meditations upon Brahman and it is determined that they are to be necessarily combined.

The prima facie view is that all these qualities are not to be included because they are not expressly mentioned in those different contexts. This view is terminated and it is declared that the qualities such as Satyam, Jnanam, Anantham, Anandam and Amalam are to be included in all meditations upon Brahman as the reflection upon Brahman

becomes incompatible without the reflection of these attributes that determine the nature of Brahman. Should it be said that qualities like *Priyashirastva* and others are to be included, it is answered that they are not to be included as Brahman would be liable to increase and decrease and other defects and as they are not necessary for determining the essential nature of Brahman. Such qualities such as *Priyashirastva* and others are mentioned for the purposes of meditations.

5. Karyaakhyanadhikarana

In Chandogya and Brihadaranyaka Upanishads it is declared that Prana is to be meditated upon as the eldest and the most celebrated. It is declared that the waters are the garment of Prana. To provide Prana with a garment, people cover Prana with water by means of an *aachamana* before eating and after eating. Now the doubt that arises here is whether the meditator upon Prana has to perform another aachamana or sipping of water before eating food and after eating food in addition to achamana that is prescribed by the smruthi text, as an accessory to the meditation upon Prana. It is determined in this section that one should reflect upon the waters that are sipped as the garment of Prana and it is not necessary to perform another achamana.

6. Samanadhikarana

The question that is discussed in this section is whether the *Shandilya Vidya* ordained in Agni Rahasya and Brihadaranyaka is different or the same. The atman is ordained to be meditated by the pure mind and that atman is described as having Prana for His body, who is resplendent and who is Satyasankalpa and who is the self of even ether, according to AgniRahasya. In Brihadaranyaka the atman is described as the Purusha to be realised by the pure mind, who is residing within the heart, who is *Sarvasya Vashi* or the Lord of all and *Sarvasya Ishanaha,* who commands and supports whatever is in this world. If it is said that there is difference in form as in one text, the quality of Satyasankalpa is mentioned in excess of what is mentioned in other text, The Sutrakara states that there is no difference between the quality of *Vashitva* and *SatyaSankalpatva* and so both texts ordain the same Upasana. So there is no difference.

7. Sambhandhadhikaranam

In the Brihadaranyaka, *SatyaBrahmopasanam* is ordained. It is taught that one should meditate upon SatyaBrahma as residing in the Aditya Mandala and in the Right eye. Two secret teachings are taught as *Ahaha and Aham*. Now the doubt is whether these meditations restricted to the two different places are the same or different. Are the secret names restricted to the places as ordained in the scripture or are they to be followed in both places without any difference?

The prima facie view is that the object of meditation that is the SatyaBrahma is the same in both *adhidaiva and adhyatma* context and so there is no difference in the Upasana. As the places of meditation such as Aditya and the Eye are different, these two are determined to be different from each other.

So it is concluded that the secret names are to be meditated upon as ordained in the sruti in respect of the Aditya Mandala and the right eye separately and they are not to be combined.

8. Sambhrutyadhikaranam

The topic of this section is whether the qualities of *veerya sambhruti and dyuvyapti* attributed to Brahman in the Taittiriya text and the supplementary texts of the Narayaneeyas, are to be combined in all meditations or whether they are restricted to particular meditations. It is argued that they are to be combined in all meditations as no specification is made here.

The conclusion arrived at is that they are related to particular meditations connected with particular abodes. This quality of *Dyuvyapti* (pervading all the highest heaven) and others are not appropriate to be taken in meditations where Brahman is meditated upon as residing in a small abode such as the heart.

9. Purushavidyadhikaranam

In Taittireeya, the Purusha Vidya is declared as follows : "As regards the sacrifice of the Purusha who knows thus – his own self is the sacrificer, his faith is the wife" and so on. In Chandogya Upanishad the Purusha Vidya is introduced thus – "The Purusha himself is the sacrifice, the first twenty four years of his life are the morning libation" and so on. The doubt here is whether these two meditations are different or not.

The prima facie view is that both are the same, as the name is the same as Purusha Vidya. Though in the Taittireeya text the connection with the fruit is not declared, the fruit declared in Chandogya viz. *'He lives for a hundred and sixteen years'* applies to the Taittireeya also. So there is non-difference.

The conclusion that is arrived after discussion is that there is difference in form between these two types of

meditations and so they are different meditations. There is the assumption of three oblations in Chandogya whereas the assumption of sacrificer of wife and so on is found in Taittireeya. The Taittireeya text is in close proximity to the declaration of the fruit of BrahmaVidya and this happens to be an accessory to that meditation. The fruit that is described in Chandogya is longevity of life. So there is difference between these two meditations.

10. Vedhadyadhikarana

The question that is discussed here is whether the initial mantras that are recited in the beginning of the Upanishads are accessories to meditation or not. If it is argued that they are accessories as they are associated with the meditations, the Sutrakara declares that they are not accessories to meditation as the mantras "piercing the heart" and others are used in certain *Abhichara* or magical practices and as mantras such as "May Mitra be propitious to us" and so on are applied in the study of the Veda. Therefore they are subservient to the study of Veda and they are not accessories to meditation.

11. Haanyadhikaranam

In some branches of the veda it is declared that the meditator upon Brahman sheds all Punya and Papa at the time of the fall of the final body. In some other branches it is declared that the *Punya and Papa* will be taken by his friends and foes respectively and that his sons would take the share of his property. In some texts it is declared that he shakes off his good and bad karmas, his friends take hold of his good karmas and his enemies take hold of his bad karmas. The doubt here is whether a meditator upon Brahman should meditate upon mere discarding of his

punya and papa or whether he should meditate upon the taking of *punya and papa* by his friends and foes or whether he should meditate upon both.

The prima facie view is that it is optional because there are scriptural statements ordaining so.

The conclusion arrived at is that one should meditate upon both as the entry of *punya and papa* is dependent upon the shedding of *punya and papa* by another. Both the passages are ordaining one and the same truth and the statement found in one branch is having relationship with the statement found in another branch and they are to be complemented.

12. Saamparaayaadhikaranam

The topic that is discussed in this section is about the time of the destruction of punya and papa of one who meditates upon Brahman. Are all the good and evil deeds (punya and papa) abandoned at the time of departure from the body or a part of the punya and papa gets destroyed at the time of departure from the body and a part gets lost in the path of Archiradi ?

The prima facie view is that punya and papa get destroyed in both the places as declared by the scriptures. If all punyas and papas are destroyed at the time of departure, movement on the path of Archiradi would become incompatible. The scripture says, "He comes to the river Viraja and shakes off the good and evil deeds'.

The conclusion that is arrived at is that all the deeds good and bad get totally destroyed even at the time itself of his departure from the final body. The delay for attainment of Brahman is only so long as he does not become freed from the body. The movement on the path of Devayana becomes compatible on account of the efficacy of the vidya. A subtle body is provided for moving on the path of Devayana. So one should reflect upon the destruction of all good and bad deeds at the time of the departure from the body itself.

13. Aniyamaadhikarana

The question whether the attainment of Brahman happens through Archiradi to all those that meditate upon Brahman or whether it is restricted to only such kinds of meditation where Archiradi is expressly mentioned in the Upanishads, is decided in this section.

Archiradi is mentioned in connection with meditations upon Brahman such as Upakosala Vidya and others. There is a general statement found in Panchagni Vidya that Archiradi happens to all those who meditate upon Brahman with faith and austerity.

The conclusion drawn by the Sutrakara is that Archiradi is the path for attainment of Brahman in respect of all kinds of Brahmopasakas. The smruthi texts also ordain like that.

14. Aksharadhyadhikarana

In Brihadaranyaka, the characteristics such as *asthula* (not massive), *ananu* (not atomic) and so on are mentioned in respect of Brahman designated by the term *akshara* or immutable. The Mundaka Upanishad has a passage as follows : "The higher knowledge is that akshara that cannot be seen or grasped". Now the doubt arises whether these characteristics such as asthula, ananu etc. are to be combined in all kinds of meditations upon Brahman

or whether they are to be taken only where the texts ordain them in particular meditations.

The decision that is arrived at is that these qualities should be combined in all kinds of meditations just like the qualities of Ananda and others. These qualities determine the essential nature of Brahman that is opposed to all that is defiling. The nature of Brahman is distinct from the nature of the jivatman by virtue of the quality of Ananda and others that are characterised by the quality of being asthula and others. So they are to be combined in all meditations on Brahman. If it is pointed out that even qualities like *sarvakarma and sarvagandha* also will have to be combined, the reply is given that all qualities are not combined in all meditations upon Brahman. Only such qualities such as asthulatva and so on are combined in all meditations without which the reflection upon the essential nature of Brahman cannot be possible.

15. Antaratvaadhikarana

In Brihadaranyaka Upanishad, Ushastha poses a question to Yajnavalkya about the Brahman who is direct and immediate and who is within all. Yajnavalkya gives the reply that, "He who breathes up with Prana, breathes down with Apana and so on – is your self and is within all". Further on Yajnavalkya says, "Do not see the seeing person who sees the sight, Do not reflect upon the reflecting jivatman" and so on and concludes as "This your atman himself is the atman in all". Further Kahola asks the same question about the Brahman who is within all and Yajnavalkya replies that "He who transcends hunger and thirst, grief and delusion, old age and death, is that Brahman" and declares that everything else is a source of

sorrow and misery. The question whether there is difference between these two kinds of meditation or not is what is discussed and decided in this section.

The prima facie view is that there is difference.

The decision is that there is no difference between these two kinds of meditations. Both questions pertain to Paramatman. *'Direct and immediate'*- the attribute, excludes the jivatman. In the first question, the fact of being the cause of the functions of breathing up and down in all living beings is Paramatman alone. The fact of supporting the jivatamn in sushupti is related to Paramatman alone. The Taittireeya says, "Who can live and function if there had not been that Ananda? (Paramatman)". *Prana dhaarana* in all, is possible on account of Paramatman alone.

The reply given to the second question determines the unique nature of Paramatman who is transcending hunger, thirst and others. The one and non-second Brahman alone who is the internal self in all is characterised by both replies of Yajnavalkya to the two questioners. So there is no difference in these two types of meditations. As the same Brahman is *sarvantara,* the internal self in all, the characteristics that are described in the two replies are to be combined while meditating upon by both Ushastha and Kahola. The characteristic of *Sarvantaratva* is the main attribute in both these types of meditations. Though there is difference in questions and answers in respect of *Sadvidya* , it is taken as one and non-second meditation.

16. Kamadyadhikaranam

Dahara Vidya is taught in Chandogya and Brihadaranyaka. The question that is discussed and

determined here is whether these two are different or not. It appears that these two are different from each other. In Chandogya, *Akasha* characterised by the characteristics of *Apahatapapmatva* and others is the object of meditation. In Brihadaranyaka, the object of meditation is one who is characterised by the qualities of *Vashitva* and others and who is abiding in *Hrudayakasha*. So it is argued that there is difference in meditation as there is difference in form, though Paramatman alone is the object of meditation. In one Akasha is the object of meditation. In the other, Paramatman who is reclining in Akasha is the object of meditation.

The conclusion is that there is non-difference between these two meditations. The attributes in both meditations such as having the heart as his abode, true will, true desire and so on are common to both. The one designated by the term Akasha is Paramatman and Apahatapapmatva and so on are His auspicious qualities. In Brihadaranyaka it is declared, "The great Atman who sleeps in the Akasha, who is within the heart and who is the controller of all, who is the ruler of all beings", and from this it is understood that the same Paramatman in Chandogya is described here. There is no difference on account of the mention of Vashitva because it is aspect of Satyasankalpatva. The statement, 'He sleeps in Akasha' denotes ether which is within the lotus of the heart. So there is no difference in form.

If it is stated that the qualities mentioned here are not to be combined in meditations for attainment of liberation as the scripture negates the qualities of Brahman in statements like, *'Sa eshaha neti nethyaatma'*, it is pointed out that the sruti does not discard the auspicious qualities

because they have described them with great ardour. The statement *neha naanaasti* negates the plurality of objects non-ensouled by Brahman. The statement *neti neti* expounds that Brahman is distinct from what all is seen in this world by virtue of its being the innerself of all. If it is argued that the sruti describes free movement in all the worlds at will after attainment of Brahman and so this kind of meditation is not leading to liberation, it is replied that these are not worldly benefits but they are attainments where Supreme Brahman is experienced through out. So there is movement at will in all the worlds according to the scripture, that are the fruits of attainment of Brahman. Therefore the meditator upon Brahman should combine the qualities of *Satyasankalpatva* and others mentioned in Chandogya and Brihadaranyaka.

17. Tannirdharanadhikaranam

The meditation upon Udgitha is ordained in the Chandogya Upanishad as an accessory to karma. Here a doubt arises whether it should be undertaken in all sacrificial acts or not. If it is stated that this meditation on Udgitha should be undertaken as a rule in all sacrificial acts just like the ladle made of Parna wood is taken without any restriction, the poorvapaksha says that there is no fruit for this Upasana.

This view is countered in this section and it is established that there is no restriction that this should be undertaken in all sacrificial acts. The scriptural statement, "The One who knows thus and the one who does not know thus, perform with that omkara" shows that there is no restriction. This meditation upon Udgitha has its own phala or fruit different from the fruit obtained from the sacrificial deeds and that fruit is of the form of non-obstruction of

karma. So there is no rule that this meditation upon Udgitha is to be undertaken in all sacrificial deeds.

18. Pradanadhikaranam

In Dahara vidya it is ordained that one should meditate upon the essential nature of Paramatman who is of the form of Daharaakasha. In addition to this it is ordained that the auspicious qualities of that Paramatman should also be meditated upon separately. The doubt that arises here is whether Paramatman also characterised by those qualities should be meditated upon while meditating upon the qualities of Paramatman separately.

The prima facie view is that it is enough if Paramatman is meditated upon as Daharaakasha characterised by the qualities of *Apahatapapmatva*. The meditation upon Paramatman also is not be repeated while meditating upon the qualities separately.

It is concluded here that one should meditate upon the Daharaakasha repeatedly while meditating upon the auspicious qualities separately. The object of meditation should be reflected upon as characterised by the auspicious qualities also in addition to the reflection upon the essential nature of that Paramatman, though the object of meditation is one and the same. It is just like the case of offering oblations to Indra characterised by the different qualities as, "This oblation is to Indra, the overlord, Indra the sovereign" and so on. While thinking of each characteristic, the name of Indra as qualified by that characteristic is also repeated. Like that, while meditating upon the characteristics of Daharaakasha, one should meditate upon Daharaakasha also as characterised by that quality.

19. Lingabhuyastvaadhikaranam

In the Taittireeya text there is a statement "Visvam Narayanam Devam aksharam Paramam Prabhum" and it concludes with the statement, "So aksharaha Paramassvaraat". In this statement, the object of meditation as related to Dahara Vidya is determined. A doubt arises here whether this is related to merely Dahara vidya or whether it determines the particular object of meditation in all meditations upon the Highest Self, as enjoined in all Upanishads.

The prima facie view is that this scriptural statement is determining the Upasya svarupa or the object of meditation as related to Dahara vidya alone, because prior to this the mode of meditation upon Daharaakasha precedes this.

The conclusion is that this statement determines the object of meditation in all BrahmaVidyas on account of the fact that there are numerous indicatory marks supporting it, mentioning the objects of meditation in different kinds of meditation such as Akshara, Shiva, Shambhu, Paramatma and so on, by name they are all restated in those statements as Narayana. The statement that all of them are verily Narayana alone decides that Narayana is the object of meditation in all types of meditation upon the Supreme and consequently it proves that Narayana is the object of meditation in Dahara vidya also.

20. Purvavikalpadhikarana

In Agni Rahsya of the *Vajasaneyikas* certain fires that are kindled by the mind, which are of the form of meditation are declared as "Those built by the mind, those built by the speech, those built by the vital airs, those built

by the eye" and so on. The question is whether they are accessories to the sacrifice being of the form of action or *kriyaamaya* or whether they are accessories to the sacrifice being of the form of *vidyamaya or* meditation.

The prima facie view is that all these are of the form of action or *kriyaamaya*.

The conclusion arrived at is that they are all undoubtedly of the form of vidya alone as they are built up by the mind by those who now like this.

The topic of this section is not directly connected with the meditation upon Brahman but is included as it is of the form of meditation.

21. Sareeraebhavaadhikarana

The reflection upon the true nature of the Pratyagatman is also absolutely necessary for one who meditates upon Paramatman as the inner self of the jivatman. The sruti enjoins that one should know the essential nature of the Pratyagatman as an accessory to the meditation upon Brahman. Should one reflect upon the essential nature of the Pratyagatman as characterised by Doership, enjoyership and so on, as now evidenced when associated with the body? Or should one meditate upon the true nature of the pure atman as free from all sin and imperfection and so on, which happens to be his true nature as taught by Prajapathi.

The prima facie view is that it is enough to reflect upon the form of the individual self that exists in the body as characterised by knowership and others. Spiritual discipline and attainment of the fruit thereof will be possible from this much. The analogy of the *tat-kratu-nyaya* applies to the meditation upon Paratmatman.

The conclusion that is arrived here is that the essential nature of the jivatman as characterised by the fact of being opposed to all that is evil and so on is to be reflected as this essential nature reveals when he attains the Supreme Light. The essential nature alone as taught by Prajapathi is to be reflected upon or else it will the contradict the rule, "just as a person meditates here in this world, so will he become". The Pratyagatman is included in the object of meditation upon Paramatman by virtue of his being the body of that Paramatman. As the essential nature of Brahman is being reflected here in the same way the essential nature of jivatman also is to be reflected upon.

22. Angaavabadhdhaadhikarana

Certain meditations such as meditation upon the Udgitha are ordained as accessories to certain sacrifices. A doubt arises here whether such meditations are restricted to those branches alone or whether they are related to all branches. It is decided here that such meditations are connected with all branches though the Udgithas are different on account of difference in *svaras*, they apply to all branches as all of them are covered by the same class of Udgitha.

This topic does not relate to Brahmopasana but it is dealt with here as it is a type of Upasana.

23. Bhumajyaayastvaadhikarana

The topic that is discussed and decided in this section is the way of meditation upon *Vyshvanara*. In the Chandogya Upanishad it is declared that five eminent sages who were meditating upon Brahman as Vyshvanara approached Uddalaka for getting full instruction into the mode of Vyshvanara Upasana. As Uddalaka felt he was

because no additional benefit is possible by such combination, as the bliss of experience of Brahman happens to be the fruit of all meditations upon Brahman. When that bliss of communion with Supreme Brahman is gained by one mode of meditation, of what use could any other meditation be? But in respect of Kamyopasanas, combination is possible because the fruit gained by such Kamyopasanas is little and limited.

26. Yathashrayabhavadhikaranam

In the Chandogya Upanishad, the meditation upon Udgitha and others that are dependant upon the accessories to the sacrifice are ordained. It is doubted whether such meditations that are dependant upon Udgitha are to be practised as a rule or whether it is optional.

It is argued that such meditations are to be practised as accessories to sacrifice as a rule on account of the fact that they are enjoined by the scriptures. The conclusion is there is no rule for practising the meditation dependant upon Udgitha as there is a rule for Udgitha. There is a statement , "That alone which is performed with meditation becomes more powerful". This makes it clear that the meditation upon Udgitha has a different fruit from the fruit of sacrifice, of the form of averting the obstruction to the fruit of karma from other powerful karmas. So such Upasanas dependant upon Udgitha are to be practiced optionally.

Chapter 3, Pada 4

The main theme of this quarter is the exposition of the means of spiritual discipline that leads to liberation from bondage.

1. Purusharthaadhikaranam

In this section it is discussed and determined that the attainment of the highest object is possible only from Upasana or meditation upon Brahman and not from karma having meditation as its accessory. The Taittireeya Upanishad declares that one who meditates upon Brahman attains the highest. The view point of the Mimamsaka philosopher that the highest object of attainment is gained from karma having knowledge as its accessory, is described in a number of sutras based on a number of scriptural texts and it is decidedly stated that meditation upon Brahman is the only way for emancipation from samsara.

The Mimamsaka's argument is as follows:- The scriptural statement that the highest object of attainment is merely *Arthavada* or laudatory , because such kind of knowledge of the atman is only for causing refinement of the karta or the agent of the karmas. It is observed that the conduct of the knowers of Brahman shows that they engage themselves in karma and meditation functions as an accessory to karma. The Upanishad itself declares that whatever one does with meditation becomes powerful. The scripture declares that both vidya and karma follow him together. Vidya is accessory to karma because karma is enjoined to one who has vidya. One should live performing karma throughout. It is declared that one should return from the household of the acharya after vedic studies and should settle as a householder.

Having elaborately mentioned the view point of the Mimamsaka, Badarayana declares that Vidya alone is the means of the attainment of the highest object in life. The scriptures teach about the Supreme Brahman who is

different from the Jivatman, the doer of karma and ordain meditation upon that Supreme Brahman characterised by a host of auspicious qualities. The highest object of attainment is possible only from the meditation upon the Supreme Brahman. There are instances mentioned in the scripture to point out that Vidya is predominant and not an accessory to karma. In the case of performance of karma by the knowers of Brahman it is to be known as karma done without any desire in the fruit thereof. The instance of Udgitha Vidya where Vidya is subordinated to karma is not universal in its application in all meditations. The statement that one should settle in a family as a householder is to be known as related to one who has learnt the Vedas alone. Such a person also when realises the meanings of the vedic lore becomes a meditator in due course. The statement that karma should be done lifelong is karma that is accessory to vidya. It is noticed that there is the declaration about the abandonment of karma as related to the householder. So the Sutrakara concludes that Vidya alone is the means to the attainment of the highest object of life.

Incidentally the subject of sanyasa is discussed and it is declared by Badarayana that there is an injunction in the sruti, in respect of all ashramas and therefore the order of sanyasa resulting in abandonment of karma proves decidedly that Vidya alone is the means of the attainment of the highest Purushartha.

2. Stutimaathraadhikaranam

This Adhikarana is intending to determine the meaning of the scriptural statement, "This Udgitha is the greatest essence of all the essences and it is worthy of the

status of Paramatman, this Udgitha is the eighth essence". Is the statement meant for praising Udgitha or is it meant for enjoining a particular meditation upon Udgitha with the view of *rasatamatva*.

The prima facie view is that it is mere laudatory. It is just like the statement, "this earth itself is the ladle; the world of svarga is Ahavaniya fire".

The conclusion on the other hand is that it is not laudatory but it is an injunction enjoining the view of *Rasatamatva* and others that are not known before.

3. Paariplavaadhikaranam

There are certain stories found in the Upanishads such as the story of Pratardana, the son of Divodasa and so on. The doubt here is, whether they are meant for only telling stories or whether they are accessories to meditations.

The prima facie view is that they are meant for telling stories.

The conclusion is that they are meant for the purpose of ordaining meditation because they are particularised in respect of their views. They are meant for enjoining meditation alone.

4. Agneendhanaadhikaranam

The doubt is whether Brahmavidya is possible in respect of the celibates as sacrifices and others are accessories to Brahmavidya and as there is absence of sacrifices in these ashramas.

The prima facie view is that meditation upon Brahman is not possible for them.

The conclusion is that even in the case of celibates and recluses, Brahmavidya is possible as scriptural statements affirm the association of Brahmavidya to them as in the statement, "Desiring which, Brahmacharya is practiced", "Wishing for this Brahman alone, ascetics leave their homes and go about the world".

5. Sarvaapekshaadhikaranam

The topic that is discuused here is whether there is the need for all the rites like Agnihotra and others in respect of the householder who is a meditator upon Brahman.

The prima facie view is that there is no need at all of these rites like Agnihotra and others as in the case of celibates and recluses. The scriptural statement, 'the desire to know' ordains karma only for gaining a desire for meditation. So karma is not an accessory to meditation.

The conclusion is that in respect of householders who are required to practice all religious rites, meditation certainly is in need of all rites. The scriptural statements enjoin performance of sacrifice and so on as accessories to meditation. The meaning of 'desire to know' is 'they desire to gain Upasana', just as the horse which is the means of movement requires a harness and equipment, meditation which is also which is a means of liberation is in need of accessories of the form of the ordained duties.

6. Shamadamaadyadhikaranam

The topic which is discussed and determined in this section is whether a householder should be associated with Shama, Dama and so on as accessories to meditation or not.

The prima facie view is that it is not possible of being practiced by householders because karma of the form of functioning of the internal and external sense organs is enjoined upon him as accessory to Upasana . *Shama and Dama* are opposed to the nature of performance of karma.

The conclusion that is arrived at is – the virtues of *Shama, Dama* and so on are to be practiced even by householders. These are prescribed as accessories to meditation by the scriptures. "One who knows Brahman as above becomes *Shanta, Danta,Uparata, Titikshu, Samahita* and sees Paramatman in his ownself as his innerself". The ordaining of *Shama, Dama* and others are not in any way opposed to the performance of sacrifices and others and therefore they are to be necessarily practised.

7. Sarvaannanumatyadhikaranam

In the context of PranaVidya described in the Upanishads it is declared that, "In the case of one who knows thus that the food of all creatures is the food of Prana, nothing becomes unacceptable as food". The doubt here is whether this permission for eating all foods in respect of the meditator upon Prana, is at all times or only at a time when there is danger to his life.

The prima facie view is that it is at all times as there is no particular reference.

The conclusion that is arrived at is that this permission is only when there is danger to one's life. The Upanishad shows that in the case of Ushastha that he partook of the remnants of food only when there was danger to his life. When it is so in the case of a Brahmavith, it is to be known that in the case of a meditator upon Prana, it is surely like

that. Moreover, the Upanishads ordain that one should partake pure food for purity of the mind. So eating all kinds of food is only when there is danger to one's life.

8. Vihitatvadhikaranam

The ritualistic works like sacrifices and others are enjoined by the smruthis as duties to be performed by people of different ashramas life long. Likewise they are enjoined to be performed as accessories to meditation upon Brahman. Now, a doubt arises whether they are to be performed by one who is not an aspirant after moksha. The same karma cannot be an accessory to meditation and also an obligatory duty for the non-meditator on account of the combination of nitya and anitya ensues. The same karma cannot be nitya as well as anitya. If it becomes ashrama karma it is nitya, if it is taken as an accessory to meditation it becomes anitya.

This doubt is cleared in this section. The contradiction is avoided by applying the rule of *Viniyoga Prthaktva.* These duties become accessories to both. They are enjoined by different scriptural texts for different purposes.

9. Vidhuradhikaranam

The topic that is discussed and decided in this section is whether those who are outside the ashramas of life such as widowers and others have qualifications for BrahmaVidyas or not.

The prima facie view is that they have no competency for Brahmavidya because the accessories of the duties of the ashrama such as Agnihotra and others are not there for such people.

The Sutrakara concludes that there is competency for Brahmavidya even in case of such people; because it is noticed thus in the scriptures. The instance of Raikva and others that were devoted to Brahmavidya proves this point. The smruthi ordains that anaashramins have to practice *japa, upavasa, dana, Brahmacharya, shradha and* others that are common to all ashramas, as accessories to Upasana. But it is pointed out that it is better to be an Ashramin than an Anashramin.

10. Tadbhuthadhikarnam

The topic that is discussed is whether there is competency for practice of Brahmavidya in respect of Naishtika Brahmacharins or perpetual celibates or a *Vykhanasa or Vaanaprastha and a parivrajaka or* sanyasin, who have fallen down from their vows.

If it is argued that they are also qualified for it is possible to get help from *japa, dana* and others, as in the case of widowers, the Sutrakara states that there is never a qualification for such people as perpetual celibates and others who have fallen from their vows, because the smruthis declare that there is no expiation for them. A person who has fallen from the vows of celibacy is boycotted and remains outside the ranks of 'Brahmavidyadhikarins' under both considerations whether it is 'Upapathaka' or 'Mahapathaka'

11. Swaamyadhikaranam

The doubt that is discussed and decided in this section is whether the meditations upon Udgitha and others that are accessories to the sacrifice are to be performed by the sacrificer or by the priest.

The prima facie view is that they are to be performed by the sacrificer himself because it is the sacrificer who obtains the fruit of such meditations.

The conclusion that is arrived at is that they are to be performed by the priests themselves as the priests have been authorised by the sacrificer for conducting the sacrifice. Though the fruit is attained by the sacrificer, the 'ritviks' are employed by him to conduct the sacrifice.

12. Sahakaaryantaravidyadhikaranam

The brihadaranyaka text ordains that a knower of the Veda, gaining knowledge must wish to lead an innocent and child-like life. Having gained an unassuming life like a child and after acquiring the knowledge, he becomes a 'Muni'. The doubt that is raised and cleared here is whether 'Mouna' is enjoined as an accessory to vidya or whether it is only a re-statement.

The prima facie view states that it is only a re-statement of what has been ordained earlier. Mouna is not enjoined as an accessory.

This view is refuted and it is concluded that Mouna also is enjoined as an accessory for a successful fulfillment of vidya, just like, 'Shrotavyaha Mantavyaha' that are accepted as accessories to upasana. 'Paanditya', 'Baalya' and 'Mouna' are enjoined here as accessories. This Mouna is different from the 'Manana' which is prescribed for the firmness of what was heard. This relates to the remembrance again and again of the object of upasana. This is necessary for the attainment of vidya which is of the form of 'Nidhidhyasana'.

13. Anaavishkaraadhikaranam

The meaning of the statement, "Baalyena Thishtaaseth' is clarified in this section. What does the term 'Baalya' mean ? Does it mean that a meditator should entertain all the actions of a child such as eating anything that is desired and so on. Or, does 'Baalya' mean that one should not reveal his glory and be un-assuming ?

The prima facie view is that he should entertain all characteristics of the child as there is no restrictive statement. The general restrictive shastras become stultified by this particular injunction.

The conclusion is, the meaning of 'Baalya' is becoming un-assuming and not revealing one's glory on account of the acquisition of knowledge. The random behaviour of a child and so on are obstructions to Brahmavidya. So, the meaning of 'Baalya' is becoming modest and un-assuming.

14. Aihikaadhikaranam

The question that is discussed in this section is whether the results of meditation meant for benefits other than 'Moksha' will be produced immediately after the performance or at any other time.

The prima facie view is that the fruits will be produced immediately after those 'Punya karmas', as there is no reason for delay.

The conclusion is that the fruits of meditations meant for worldly prosperity will result immediately afterwards if there are no obstructions to those results from other powerful karmas. If there are obstructions, the results may be gained after those obstructions are cleared.

15. Muktiphalaadhikaranam

It is determined in this section whether the fruit of upasana meant for Moksha is produced immediately after the practise of upasana or whether there is no definite determination regarding the time of the fruit.

The prima facie view is that the fruit will be produced immediately on account of the fact that there cannot be more powerful karmas to obstruct the results of upasana.

The conclusion is that there is no restrictive determination that the phala should result immediately. There is possibility of obstructions even for this fruit that are of the form of offences committed against the knowers of Brahman and as such offences are more powerful. If there are no obstructions, the fruit will be produced immediately.

Chapter 4, Pada 1

This chapter is known as 'Phalaadhyaya'. This describes that the highest object of attainment is gained not by the knowledge of the meanings of the scriptural statements, but only by repetitive meditation with love upon the Supreme Brahman characterised by all auspicious qualities. This is a very important factor that defines the means of attainment of lilberation from bondage.

1. Aavrutyadhikaranam

The topic that is discussed and determined in this section is the nature of upasana or meditation upon Brahman which is ordained as the means to attainment of Brahman.

Is meditation to be practised only once or is it necessary to be repeated more than once according to the shastras.

The prima facie view is that the purport of the shastras is fulfilled when it is practised only once. According to the shastra, '*vedana*' or knowing of Brahman is the means to liberation. Does not the scripture say, "He who knows Brahman becomes like unto Brahman" ?

The conclusion is that Dhyana, Vedana, Upasana are all synonyms and this upasana is to be frequently repeated till it results in a vivid perception of the object of meditation. This meditation is an unbroken flow of continuous remembrance of the auspicious form of the Supreme characterised by the essential nature, form, qualities and glories. This fact of repetitive meditation is ordained by the smruthis also.

2. Aatmatvopaasanaadhikaranam

The question that is discussed here is whether Brahman, the object of meditation, is to be reflected upon by the upasaka as someone other than himself or whether he should reflect over Brahman as his own inner-self.

The prima facie view is that Brahman is to be reflected upon as some one different from the meditator. The scriptures declare that he is distinct and different from the atman. The Sutrakara also propounds that Brahman is different from jivatman.

The conclusion is that he is to be meditated upon as one's own self, as the ancient seers meditated upon Brahman like that. Brahman is the inner self in all entities. All terms connote in the ultimate analysis Brahman alone. Brahman is the self of the self of the meditator also. So the upasaka should meditate upon Brahman as his own self.

3. Prateekaadhikaranam

The scriptures ordain certain meditation upon '*Prateekaas*' or symbols as evidenced in, "One should meditate upon the mind as Brahman". Now the doubt arises whether the meditator upon '*Prateeka*' should meditate upon it as his own self or not.

The prima facie view is that the meditator should meditate upon the Prateeka also as his self as that rule is ordained in a general way. Prateekopasana also is equal to Brahmopasana.

The conclusion is that one should not reflect upon the Prateeka as his atman; because the symbols such as mind and such other things are not the atman of the meditator.

Wherever Brahman is not the object of meditation, one should not entertain the idea of atman in them. One should have a superior view in an inferior object but should not have an inferior view in a superior one.

4. Aadityaadimatyadhikaranam

Certain meditations are ordained such as, "He who shines, meditate upon him in relation to Udgitha". Here the doubt arises whether one should have the view of Aditya in Udgitha or vice versa.

The prima facie view is one should have the view of Udgitha in Aditya as Udgitha is the direct means of the attainment of fruit.

The conclusion is – one should have the view of Aditya in Udgitha because the gods like Aditya and others are more celebrated. It is only through the worship of deities like Aditya and others that sacrifices yield results.

5. Aaseenaadhikaranam

The question that is determined here is whether meditation upon Brahman is to be practised by one being seated or whether it should be practised being seated or in the posture of standing, sleeping or going.

The prima facie view is that it could be done in anyway, as there is no restriction in the scriptures.

The conclusion is that meditation is to be done only being seated, as concentration of the mind is only possible in such a way and as upasana requires concentration.

6. Aaprayaanaadhikaranam

The doubt that is discussed and decided here in this

section is whether the meditation which is a means to liberation is to be practised only one day or whether it is to be repeated life long.

The prima facie view is that it is enough to practise only once as the purport of the shastra would be fulfilled by that much. As there is no specific injunction that it should be practised life long, it can be concluded by performing only one day.

The conclusion is that it should be practised life long. The Chandogya text, "Living in this way the full life of his, he obtains the world of Brahman" ordains that the upasana is to be continued from the time of commencement to the end of his life.

7. Tadadhigamaadhikaranam

The scriptures declare that on the attainment of Brahma vidya, the later sins would not taint him and the earlier sins get destroyed. It is examined in this section whether the non-attachment of later sins and the destruction of earlier sins in respect of a Brahmavith is proper and reasonable or not. Whether such kind of non-clinging and destruction respectively of later and earlier sins in respect of a Brahmavith happen or not is decided in this section.

The prima facie view is that these are not reasonable; because it is declared that karma does not perish without yielding its results, even after hundreds of crores of kalpas. The fruits of karma are necessarily to be experienced. So the scriptural statement declaring destruction of karma is to be taken as praising vidya and it should be in a secondary sense.

The conclusion is that the non-clinging of later sins and the destruction of earlier sins necessarily do happen in respect of a Brahmavith. There is no contradiction between the two kinds of scriptural statements describing destruction of karma and confirming the fact of non-destruction without being experienced because they relate to different subject matters. The statement that karmas get destroyed in respect of a Brahmavith affirms the power of vidya in obstructing the ability of karma in yielding results. The other statement declares the ability of karma in yielding results. The power of karma to yield the results virtually means the wrath and pleasure of the Supreme Paramatman. When the Lord is pleased with his upasana which is of the form of his worship, he gives up his displeasure. The non-clinging of future sins relates to the sins that are committed unintentionally. Sins committed intentionally are to be expiated through proper expiations or the effects of those sins are to be experienced.

8. Itaraadhikaranam

The question that is discussed in this section is about the destruction and non-clinging of earlier and later 'punyas' respectively - whether they also happen or not.

The prima facie view is that for the former 'Punya karmas' and the later ones, there is no destruction or non-clinging, because there is no express statement, *'Paapam karma na shlishyathe'*.

The decision on the other hand is the same rule applies to the 'Punya karmas' also done earlier and that are going to be done later as the results of Punya karmas are opposed to Moksha. They are also undesirables and so non-clinging and destruction of Punya karmas also do happen.

9. Anaarabdha kaaryaadhikaranam

It is examined in this section whether all the good and sinful deeds done before the origination of vidya are totally destroyed or whether those that have not begun to yield their results alone get destroyed.

The prima facie view is that all of them get destroyed as there is a statement, "All the sins of that person will be burnt".

The decision that is arrived in this section is that only the good and sinful deeds that have not commenced to yield their results get destroyed when there is origination of Brahmavidya. The shruti declares that, "The delay is that long only as long as he does not become freed from the body". It would be incompatible for the continuation of the body if all karmas are totally destroyed. So only those karmas that have not begun to yield their results get destroyed.

10. Agnihotraadyadhikaranam

Agnihotra and other such duties of one's station in life are also Punyakarmas and a doubt arises whether they are to be performed or not. It was ordained that even Punyakarmas do not cling to a doer as they get destroyed in respect of a Brahmopasaka by the power of vidya.

The decision that is arrived at is that the duties like Agnihotra and others are necessarily to be performed because there is no non-clinging for the fruits of these deeds. These duties are meant for the origination of vidya. They are accessories to Brahmavidya. If they are not performed, origination of upasana itself will not happen. The good and bad deeds other than Agnihotra and the like, done both before and after the origination of vidya are the Punyakarmas that are transposed to the friends as mentioned in the text, "His friends take the good deeds".

11. Itara kshapanaadhikaranam

The doubt that is discussed in this section is whether the good and bad deeds that have begun to yield their results get destroyed at the end of that body which caused the origination of vidya or whether there is no restriction as to their destruction as at the end of that body or at the end of another body.

The prima facie view is that it is at the end of that body alone as it is declared in the shruti that he attains Brahman immediately after he is released from the body.

The decision arrived at is that there is no rule that he should attain Brahman at the end of that body alone because the karmas that have begun to yield the results may require a number of bodies to exhaust that karma by experience. There is only a rule that he should be freed from karma. But it does not limit the number of bodies to exhaust the karma that has begun to yield the results by experience.

Chapter 4, Pada 2

The theme of this pada is the passing out of the jiva from the body on his way to the Supreme abode of Paramatman. The attainment of Paramatman is the fruit or Phala of meditation upon Brahman. The jivatman passes out of the body and moves on the path of Archiradi and attains the Supreme Paramatman in his abode and the process of '*Utkranti*' which is to be known only from the

scriptures is described here. This pada is called *'Utkranti Pada'*. There are eleven sections in this pada.

1. Vaagadhikaranam

The question that is discussed and decided in this section is whether the sense organ of speech itself merges in mind or whether the function only of the sense organ rests in the mind. The statement of Chandogya, "When the purusha dies his speech unites with the mind, the mind gets into Prana", is the *'vishaya vakya'* that is examined in this section.

The prima facie view is that the function alone of the sense organ of speech rests in the mind because mind is not the material cause of speech.

The conclusion is that the essential nature itself of *'Vak'* unites with mind as declared by the sruti. It is to be noted here that there is only uniting of the speech with mind and not merging with mind as mentioned here.

2. Manodhikaranam

The scriptural statement 'Manaha prane' is examined here and it is decided whether the mind with all the Indriyas merges in prana or unites with prana.

The prima facie view is that the mind merges in prana. The mind is declared as 'Annamaya' and as water is the material cause of 'Anna', it is compatible that the mind merges in prana. By the term 'prana', water is signified.

The conclusion is that it is not so. The terms *'Annamaya'*, *'Aapomaya'* and others do not declare food and water as the material cause of mind and prana. The mind is originated from *'Ahamkara'*. Prana is originated from

ether. The meaning of *'Annamaya'* and others point out that mind and prana are pleasingly supported by food and water. Therefore it is decided that the mind united with all sense organs unites with prana and does not merge in it.

3. Adhyakshaadhikaranam

The Chandogya text declares that prana unites with *'Tejas'*. The doubt here is whether the prana unites with tejas or with the jivatman.

The prima facie view holds that the prana unites with tejas alone as declared in the scripture. The conclusion is that the prana unites with the jivatman according to the statement of the Brihadaranyaka Upanishad, "In this very manner, at the time of death all the pranas go to the individual self". After uniting with the jivatman like this that prana unites with tejas as known from the statement, "Prana unites with tejas".

4. Bhutadhikaranam

The meaning of the statement, "Prana unites with tejas" is clarified in this section. As the scripture mentions mere tejas, there is room for the doubt whether prana unites with tejas only. This doubt is cleared by the conclusion arrived at in this section that prana unites with tejas combined with other elements. Tejas alone is not capable of any function. It is known from the scriptures that there is a tripartite combination and it is also known from the srutis that the individual self migrating from birth to birth passes out being associated with all subtle elements. So the term tejas mentioned here signifies tejas combined with other elements.

5. **Aasrtyupakramaadhikaranam**

The doubt that is cleared in this section is whether the mode of departure of the atman from the body is related to one who is without vidya or whether it is common to a meditator upon Brahman and a non-meditator.

The prima facie view is that it is only for a non-knower of Brahman, as the scripture declares immortality to a man of vidya here alone and there is no passing out of the body or 'utkranti' for such a knower.

The conclusion is that this kind of passing out of the body is the same for even a man of vidya prior to the commencement of movement on the Archiradi path. The attainment of Brahman is only through the path of Archiradi. After passing out of the body through this mode, he further moves through the 'Murdhanya nadi' and moves on the path of Archiradi. The statement that he gains immortality here alone relates to the immortality of the form of the destruction and non-clinging respectively of his former sins and the later sins, on the attainment of Upasana. This immortality signifies the joy of experience of Brahman at the time of meditation. This immortality is experienced without burning the relationship with the body and indriyas. A subtle body accompanies the man of vidya while moving on the path of Archiradi after passing out of the body. The statement, "His pranas do not depart from him" verily means non-separation of the pranas from the atman. They stand along with him for enabling him to move on the path of Archiradi. The smruthis also declare like that. So the process of passing out of the body is common to both the knower of vidya and a non-knower of vidya.

6. **Parasampatyadhikaranam**

There is the scriptural statement that, "The subtle elements associated with the jivatman would unite with the Supreme divinity". The significance of this statement is examined here. The doubt here is whether the subtle elements associated with the jivatman proceed to get their result according to their karma and knowledge or whether they become united with the Supreme divinity.

The prima facie view is that they proceed to get their results according to their karma and jnana, as there is no purpose served in uniting with the Supreme on account of the fact that there is then the absence of the experience of pleasure and sorrow.

The conclusion arrived at is that the subtle elements associated with jivatman and others unite with the Supreme Brahman according to the declaration of the sruti. The individual self enveloped with these subtle elements unites with Brahman for taking rest and for getting relieved of the stress of the experience of pleasure and sorrow, as in the state of deep sleep and *Pralaya*.

7. **Avibhaagaadhikaranam**

The doubt that is cleared is whether the union with Paramatman at the time of death is of the form of assumption of the form of the causal state as at the time of pralaya or whether it is of the form of mere non-separation.

The prima facie view is that it is of the form of assuming the state of cause at the time of delusion.

The conclusion arrived at is that it is of the form of

'*Avibhaaga*' or non-differentiation. At the time of death there is no dissolution because there is no statement of creation of Avyakta and so on.

8. Tadokodhikaranam

The scriptures declare that an upasaka passes out of the body through the '*Murdhanya nadi*' and a non-upasaka would pass through other 'nadis' existing in different directions. It is examined in this section whether it is possible for an upasaka to pass out of the body through the 'cerebral nadi' as a rule or not.

The prima facie view is that there is no restriction in this behalf as the '*nadis*' are very many and subtle and are not possible of being discriminated. The intention of the sruti is to be taken as - departing from the body will be through the 'nadis' and it may be 'Murdhanya nadi' by chance.

The conclusion is that the upasaka as a rule passes out of the body through the 'nadi' of the 'hundred and first' alone on account of the efficacy of upasana and on account of the blessing of the Paramatman who resides in the heart and also on account of the doors of the 'Murdhanya nadi' become illuminated by the grace of Paramatman.

9. Rashmyadhikaranam

The meaning of the scriptural statement, "Now when he passes out of the body, then through the very rays of the Sun, he moves upwards" is examined and determined in this section. The doubt that arises here is whether the movement of the departed atman will be only following the rays of the Sun or otherwise.

The prima facie view is that there is no such rule, because there is no possibility of following the rays of the Sun when an upasaka dies during night. So the Sruti is making a statement which happens in a few cases.

The conclusion is that the man of vidya moves upward through the very rays alone of the Sun, as the sruti declares thus emphatically. It cannot be said that there will be no rays of Sun in the night, as during summer the heat of the Sun is experienced during nights. There is the association of 'nadis' and the rays of the Sun always. So the upasaka who dies during night moves upward only through the rays of the Sun.

10. Nishaadhikaranam

The topic that is examined and determined in this section is whether there is attainment of Brahman to an upasaka who dies at night or not ?

The prima facie view is that there is no attainment of Brahman to one who dies at night as death at night is said to be a cause of moving downwards and death at night is censured on the shastras.

The conclusion that is decided is that there is certainly the attainment of Brahman to an upasaka who dies during night. All the karmas of the upasaka are destroyed on account of the attainment of vidya and the karmas that have commenced to yield the results will have been experienced by him and at the end of the final body there is no cause for further bondage. So he certainly attains Brahman. The censure in respect of death during night relates to those who are not upasakas.

11. Dakshinaayanaadhikaranam

The doubt here is whether there is attainment of Brahman to an upasaka that dies during the '*Dakshinayana*' or not.

The prima facie view is that there is no attainment of Brahman for such people who die during 'Dakshinayana', as the sruti declares that one who dies in 'Dakshinayana' would attain the glory of the manes and would gain '*Sayujya*' with the Moon. It is evident that those who attain the Moon will return again to this world by the same path.

The conclusion is that the upasakas who die during 'Dakshinayana' would attain the Supreme Brahman. There is no cause for bondage in respect of them. So they would never return to this world again. Attainment of the Moon is respect of them is for resting for a while and the same scriptural statement declares further that they would attain the glory of Brahman further. Return from the Moon is in respect of those who attain the Moon through the '*Dhooma marga*'. The smruthis describe these two paths not for ordaining them as causes for return and non-return but they are stated for the reflection of 'Yogis'.

Chapter 4, Pada 3

In this pada the path by which the liberated self attains the Supreme Brahman is portrayed. This relates to the 'Devapatha' or 'Brahmapatha' that is described in the upanishads such as Chandogya Upanishad, Brihadaranyaka Upanishad and the Kaushitaki upanishad. This pathway begins with '*Archis*' or fire and so it is called '*Archiradi*'.

1. Archiraadyadhikaranam

It is discussed and determined in this section that a

Brahmavith attains the Supreme Brahman through the path of the Archiradi. There is room for doubt regarding this as the upanishads describe the pathway to Brahman differently. The Chandogya declares that such Brahmaviths verily reach fire, the first in the path of Archiradi, from fire to the deity of the day, from him to the deity of the bright half of the month, from him to the deity of Uttarayana, from that deity to the deity of the year, from him to the Sun and from him to the Moon and from there to the deity of lightning and from there the 'Amaanava' or a super-human being leads him to Brahman. In the Kaushitaki upanishad it is stated that the liberated soul would gain the path of 'Devayana' and attain in order Agniloka, Varunaloka, Indraloka, Prajapathiloka and Brahmaloka. In the Brihadaranyaka upanishad, beginning with the fire the journey is described and it is stated that he would gain Devaloka from Uttarayana and from Devaloka to Aditya and from Aditya to Vaidyuta Purusha. And elsewhere in the Brihadaranyaka upanishad it is stated that he would reach Vayu, from Vayu to Aditya and the Moon.

Now the doubt arises whether all these scriptural statements describe Archiradi or not. A doubt arises also whether a Brahmavith goes to Brahman by the only path of Archiradi or whether he goes by Archiradi or any other path.

The prima facie view is that there is no restriction that he should go by the path of Archiradi alone as the different paths have been described differently.

The conclusion is that a Brahmavith attains Brahman through Archiradi alone. In all these pathas 'Archi' or fire

is recognised everywhere. Those that are mentioned elsewhere are to be included in other ways as the combination of different qualities are made in respect of upasanas.

2. Vaayvadhikaranam

In the Brihadaranyaka upanishad it is stated that the liberated atman would go from Uttarayana to Devaloka and from Devaloka to Aditya and in the same upanishad it is stated elsewhere that he would go from this world to Vayu. In the Kaushitaki, it is mentioned that he reaches Vayuloka from Agniloka. Now a doubt arises whether Devaloka and Vayu are the same or different. What does the liberated atman reach after Samvathsara ?

The prima facie view is that these two are very different, because such differences are very well known. The Brahmavith may reach any one of these two according to his desire and proceed further.

The conclusion is that Devaloka and Vayu are one and the same. The scripture declares Vayu as the world of the gods. The term 'Devaloka' is a general term and 'Vayu' is a particular term and so the order that the Brahmavith reaches Vayu after Samvathsara is established.

3. Varunaadhikaranam

In the Kaushitaki upanishad the order of deities that are reached in the path of Archiradi is as follows :- He reaches Agniloka and from there reaches successively Vayuloka, Varunaloka, Adityaloka, Indraloka, Prajapathiloka and Brahmaloka. Here Agniloka is 'Archis'. Vayu is placed after Samvathsara. In Brihadaranyaka,

Aditya is placed after Vayu. Now the doubt arises whether Varuna, Indra and Prajapathi are to be placed after lightning or whether they are to be placed after Vayu.

The prima facie view is that Varuna is to be placed above Vayu according to the Kaushitaki upanishad and Indra and Prajapathi, after Vayu.

The conclusion is that Varuna has to be placed after 'Vidyuth' or lightning as lightning is within the cloud and the connection between lightning and Varuna is well known. Indra and Prajapathi are to be placed after Varuna. This kind of arrangement is to be made as 'Arthakrama' is more powerful than 'Paatakrama'.

4. Aathivaahikaadhikaranam

The doubt here is whether 'Archis' and others are landmarks on the road to Brahman or whether they are places of different enjoyments or whether they are deities that lead the man of vidya to Brahman.

The prima facie view is they are sign posts on the road of Brahman as it is seen in this world or they may be places of enjoyment as it is known from the usage of the term 'loka'.

The conclusion is 'Archis' and others are guides that lead a man of vidya to Brahman. It is made out from the term '*Vaidyuta purusha*' and that applies in respect of other persons also. They are all particular deities presiding over the different times and other places such as the day, month, year and so on. Varuna, Indra and Prajapathi are also described as guides as they accord their assistance to the man of vidya.

5. Kaaryaadhikaranam

This is a crucial section which determines the goal to be reached by the pathway of Archiradi. The sutrakara definitely affirms that movement on the path of Archiradi is possible for those who meditate upon Supreme Brahman and also who meditate upon their own pure individual self ensouled by Paramatman.

The doubt that arises here is whether the escorting deities, beginning with fire, led on the path of Archiradi those that meditate upon '*Karya Brahman*' or '*Hiranyagarbha*' or those that meditate upon Supreme Brahman or whether they lead those who meditate upon Supreme Brahman and also those that meditate upon the pure individual self having the Supreme Brahman as its inner self.

The first prima facie view is that those who meditate upon Hiranyagarbha are led on the path of Archiradi by the group of escorting deities. It is said that the meditator upon Supreme Brahman attains Brahman here alone and movement for attainment of Brahman does not become appropriate.

The second prima facie view is that only meditators upon the Supreme Brahman are led on the path of Archiradi as the term Brahman signifies Supreme Brahman alone.

The conclusion that is arrived at by the sutrakara, the great Badarayana, is that the escorting deities lead meditators who are not dependent upon symbols. Those that meditate upon Hiranyagarbha do not reach the path of Archiradi. Similarly, movement on Archiradi is not restricted to those who meditate upon Supreme Brahman. But the escorting deities lead two classes of meditators on the path of Archiradi –

1. Those who meditate upon Supreme Brahman.
2. Those who meditate upon the pure pratyagatman as not associated with matter and as having the Supreme Brahman as its inner self (Prakruti vimukta and Brahmaatmaka).

Those who meditate upon symbols having the view of Brahman do not attain Archiradi.

As Supreme Brahman is the inner self in all entities, '*Brahmaatmaka Svaatmaanusandhana*' is related to Brahman alone and so as known from the Chandogya text, they will also attain Supreme Brahman.

Chapter 4, Pada 4

This pada is very significant as it describes the ultimate fruit of upasana, the nature of the manifestation of the liberated atman, its difference from the Paramatman, its co-existence with Paramatman for all time to come, the fact of the liberated self being characterised by the host of auspicious qualities in addition to his being revealed in his essential nature of consciousness, the fact of the actualisation of whatever is desired by the mere will of the liberated self and the fact of liberated self having a body or not having a body according to his will and also the fact of the liberated self being ever sub-servient to the Lord and the similarity between the liberated self and Paramatman being in the aspect of only in the experience of bliss and not in all other matters such as the activity of creating the world etc., The sutrakara has given his overwhelming

verdict that the released self does not attain identity with Brahman at any time but it co-exists with Brahman for all time to come without having any apprehension of non-return to this mundane world again.

1. Sampadyaavirbhavaadhikaranam

The Chandogya text declares that the liberated self reveals itself in its own natural form after attaining Paramatman, the Supreme Light. The doubt that arises here is whether it is the manifestation of his true nature or whether he becomes associated with a different form.

The prima facie view is that he becomes associated with a form that is produced which is of the form of bliss or happiness because the true nature of the individual self is of the form of non-delight as found in the state of deep sleep and others. Termination of sorrow itself is not the object of attainment. One should gain infinite bliss. So, it should be taken that the individual self that is liberated becomes associated with a form that is newly produced.

The conclusion that is arrived at is that it is only manifestation of his true nature which was clouded and obscured in the state of bondage. This is signified by the term 'Svena' in the text. The term, '*Abhinishpadyate*' signifies '*Svarupaavirbhaava*' also.

2. Avibhaagena Drushtatvaadhikaranam

The question that is discussed here is the mode of experiencing Brahman by the liberated self. How does the liberated self whose essential nature is manifested experience Brahman ? Does he experience Brahman as distinct from himself or does he experience Brahman as inseparable from his ownself ?

The prima facie view is that he experiences Brahman as distinct from himself. The scriptural texts declare that the liberated self attains the highest degree of equality with him. The conclusion that is arrived at is that the liberated self experiences Brahman which is the "self" of his own self, as, "I am Brahman".

3. Braahmaadhikaranam

The question that is discussed here is the form of the manifestation of the liberated self. How does the liberated self manifest in his own nature ? Does he manifest in his nature of being characterised by 'Apahatapaapmatva' and others or does he manifest in his nature of mere consciousness ? Or does he manifest as being characterised by both ?

The first prima facie view is that he reveals his nature as characterised by the qualities of 'Apahatapaapmatva' and others as expounded in the sruti.

The second prima facie view is that he manifests in the form of mere consciousness as the sruti declares his nature as a mass of consciousness alone.

The great Badarayana reconciles these two views and expounds that the liberated self manifests in both these natures, as there is no contradiction between these two. The one who is of the essential nature of consciousness is also characterised by the qualities of Apahatapaapmatva and others. Even a crystal of salt is qualified by other qualities like a substance, a form, and quality of touch. Similarly, the liberated self who is of the essential nature of consciousness is characterised by the qualities of Apahatapaapmatva and others.

4. Sankalpaadhikaranam

The sruti declares that the attainer of Paramatman experiences that Paramatman and follows him eating, sporting with women, playing with the chariot and so on, on account of his '*Satya Sankalpatva*'. The doubt that arises here is whether these relatives and others are produced by his mere Sankalpa or through his Sankalpa depending on some other effort.

The prima facie view is that the attainment of relatives and others depends upon some other effort in addition to his true will.

The conclusion is that all these are attained by the mere will of the liberated self. There is no mention of any other condition for attainment of this in the scriptures.

5. Abhaavaadhikaranam

The issue whether a liberated self has a body and sense organs or not, or whether he has them or has not them according to his will.

The prima facie view is that the liberated self has never a body, sense organs and others as there is no destruction of '*Priya*' and '*Apriya*' for one who is embodied.

The second prima facie view is that even a liberated self has body and others as the sruti ordains that a liberated can assume one body or three or many.

The conclusion is that the liberated self can have a body and Indriyas and also may not have a body and Indriyas according to his true will. In the absence of a body created by himself the experience of the liberated self will be compatible as in the case of dream state. When there is

a body and others created by himself, the Muktha experiences the objects as in the waking state. When he has many bodies, the liberated self pervades them through his 'Dharmabhuta jnana' which is just like the luminosity of the lamp.

The statement of the scripture that he does not know anything external or internal when he is in the fond embrace of the Lord, does not relate to the liberated self. It relates to the state of 'Sushupti' or death. As the scripture declares, "*Sarvam ha pashyaha pashyathi*", the liberated self has omniscience forever.

6. Jagadvyaapaara Varjaadhikaranam

The topic that is discussed in this section pertains to the glory that is attained by the liberated self when he attains Brahman. As the scriptures ordain that the liberated self attains the highest degree of equality with Brahman, it is doubted whether the liberated self also engages himself in the act of the creation of this universe, ruling over the universe and so on that are the unique functions of Paramatman.

The prima facie view is that the liberated self enjoys also the sport of the form of ruling over this universe and will be capable of creating this universe, granting liberation and so on.

The conclusion that is arrived at here is that the glory of the liberated self will be similar to the glory of Paramatman except in the matter of activity relating to creation and others of the universe. The scriptures have clearly expounded that the creation, sustenance and destruction of the universe are the functions of the

Supreme Paramatman alone. The unique nature of Paramatman is to rule over the universe of the sentients and the non-sentients being the internal atman and ruler of all other entities. In the contexts of creation, the presence of the liberated self is not noticed. So the equality of the liberated self to Brahman is only regarding the experience of un-surpassingly blissful Brahman alone. The Taittireeya text says, "He enjoys all the auspicious qualities of Brahman along with the all-knowing Brahman". The liberated self moves in all the worlds that are created by the Supreme Brahman, enjoying in those worlds according to his will. All the created worlds that are included in the '*Vibhuthi*' of Brahman are enjoyable to the liberated self. The srutis and the smruthis have declared the same truth that the rulership of the universe of the form of creating, sustaining, destroying and others, is the unique function of Paramatman alone. Even the manifestation of the qualities of Apahatapaapmatva and others is dependent upon Paramatman alone. The eternality of the jivatman is also on account of the will of Paramatman alone. Therefore it is decidedly concluded that equality with Paramatman for the individual self is only in respect of enjoyment of unsurpassed bliss.

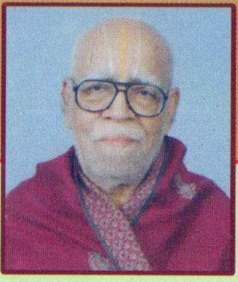
A doubt may arise here that Paramatman who is all-independent, to whom every other entity is sub-ordinated may at a time cause the liberated self return to the world of Samsara, by virtue of his independence. This doubt is dispelled by the Sutrakara in the concluding sutra of this most celebrated treatise. It is affirmed that there will be no return of the liberated self to the world of Samsara because it is declared thus by the scriptures. Having gained his dear devotee to his side, after delivering him from all

karma and having caused the individual self to experience his infinite bliss, the all-compassionate, omniscient, Supreme Lord will never cause the liberated self return to this world

Thus in this '*Saareeraka Shastra*', the Sutrakara has expounded that the 'pratyagatman' who is labouring under the impact of beginning-less karma, can attain the eternal and un-surpassable bliss of communion with Paramatman by practising loving meditation upon that Supreme Paramatman who is compassionate, omniscient and inseparably related to him as his internal self.

Index of Sutras

ABOUT THIS BOOK



Vedanta Deepa is one of the nine gems of compositions of Bhagavan Ramanuja. After composing the Sri Bhashya which is an extensive and exhaustive commentary on the Vedanta Sutras of Bhagavan Badarayana, Ramanuja felt the need for writing Vedanta Deepa, a simpler commentary on the sutras for making the doctrine easily comprehended. Deepa makes the doctrine easily unterstood without any confusion. Vedanta Sara is a much more brief explanation of the meanings of the Vedanta Sutras. These Three Commentaries serve the purpose of different kinds of aspirants.

The text of the Third & Fourth chapters of the Vedanta Deepa is given in this book along with the relative translation in English.